294 BOOK OF COMMON PRAYER, FIRST EDITION, *very fine copy*, EXTREMELY RARE, *imprinted by Edwarde Whitchurche, the seventh daye of Marche*, 1549—Book of C[illegible]

*** The edition, by E. Whitchurche, dated 7th March, 1549, is of the greatest rarity. It varies from the editions issued in May and June in the same year, as will be seen by its collation, which is as follows: Title-page with "The contentes of this Booke" printed on the back, one leaf; Preface, one leaf; The Table and Kalender, eight leaves; An Ordre for Mattyns, &c. ending with the Communion Service, folio 1—CXXXIIII (VII & LX being repeated); The Letany and Suffrages, three leaves not numbered; Of the Administracion of Publyke Baptisme, &c. folio 1—XXXVII, having on the reverse of last leaf (containing imprint) the Royal Order respecting the price of publication.

This Book belongs to Lord Grenville Bp of Durham time of Chas 2. and descended to Lord Aboyne at his death his Library was sold & I bought this Vol. the opposite Leaf was the fly Leaf of the old binding & is in the hand writing of the Bp. — Hen Gott

R

William Gott

475

BOUND BY F. BEDFORD

N.B. This is so great a curiosity I cannot understand ye value of it to be at Lord Ferrers.

My copy Whitchurche May 1549 wants the first 16 pages — it has the misprints numbered 2 to 8 inclusive & 10 and one or two others not in the Bishop's copy

K. T. G.

RAILWAY, RADLETT M.R.
TELEGRAPH, LETCHMORE HEATH

ALDENHAM VICARAGE.
WATFORD.

The Bishop of Truro's Prayer Book printed by Whitchurche "mense Martii" 1549.

1. "The Litany and Suffrages" is omitted from the Contents of this Booke" printed on back of Title but the Litany is inserted on a supplementary sheet in its proper place — in some copies in sheet. there is this omission in the table of contents the Litany is inserted on a supplementary sheet at the end of the book.

2. In some copies the 'Amen' (Christ is omitted after ment of the Collects) is printed after the Collects for the 1st Sunday in Advent, the Collects to be used at Matins on Easter day and at first Communion on Easter day and on 2nd Sunday in Lent In this copy it is only printed after the first two of the above mentioned Collects.

3 In the Collect for Easter Monday in many copies "heare "by thy especiall" grace" but this copy has "speciall".

4 This copy has the misprint Malachi iiij for Malachi iv (1st Lesson St. John Baptist) Fol: 104

5 This copy has the misprint myude for myndes in the Exhortation in the Com. Serv. Communion Service after the Creed (top of page 123 verso)

6 In the 2nd Offertory sentence (p. 125) this copy has "treasures in heaven" for "treasure in heaven"

Before

7 ~~In~~ the prayer which follows the Laying on of hands in the Confirmation Service (fol: xii) the rubric "Then shall the Bishop say" is omitted in this copy.

8 In the Service "At the Burial" (fol: xxix) this copy has the misprint Collette for Collect.

9 In the Service for Ash Wednesday in the ~~Exhortation~~ on fol: xxxiii verso ~~Exhortation~~

9 In the Last page of the Churching Service fol xxx verso this copy has O Lorde heare our prayer - other copies omit the O.

10 In the Service for Ash Wednesday in the final prayer this copy has "Turn Thou us" or "fol xxxiv verso "great pitie" for "great pitie"

11 In this copy the price is to be 2/- the price unbound or 3/4 bound in others 2/2 & 3/8 and in some copies 2/6 & 3/8 and in at least one copy 2/2 & 4/-

12 In the Te Deum in this copy The Holy ~~Ghost~~ Goost also beeing the Comforter is printed for 'Also the Holy Ghost the Comforter'.

13 In the Nunc Dimittis before the face of all thy people for 'all people' and of thy people Israel' of the people of Israel'

Kenneth F. Gibbs
Aldeburgh
June 1965

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THE

booke of the common prayer and administracion of the Sacramentes, and other rites and ceremonies of the Churche: after the vse of the Churche of England.

LONDINI IN OFFICINA
Edouardi Whitchurche.

Cum priuilegio ad imprimendum solum.

ANNO DO. 1549. Mense Martii.

THE CONtentes of this Booke.

i. A preface.

ii. A table and Kalendar for Psalmes and Lessons, with necessary rules perteinyng to the same.

iii. The order for Matins and Euensong, throughout the yeare.

iiii. The Introites, Collectes, Epistles and Gospelles, to be vsed at the celebracion of the lordes Supper, and holy Cõmunion through the yere, with proper Psalmes and Lessons, for diuerse feastes & dayes.

v. The Supper of the Lorde and holy Communion, commonly called the Masse.

vi. Of Baptisme, bothe publique and priuate.

vii. Of Confirmacion, where also is a Cathechisme for children.

viii. Of Matrimony.

ix. Of visitacion of the sicke, and Communion of the same.

x. Of Buriall.

xi. The purificacion of women.

xii. A declaracion of scripture, with certein prayers to bee vsed the firste daye of Lent, commonlye called Ashwednesdaie.

xiii. Of Ceremonies omitted or reteyned.

xiiii. Certein notes for the more plain explicaciõ and decent ministracion of thinges cõteined in this boke.

There was neuer any thing by the wit of man so well deuised, or so surely established, which (in continuāce of time) hath not been corrupted: as (emong other thinges) it may plainly appere by the common prayers in the Churhe, commonlye called diuine seruice: the firste originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall finde that thesame was not ordeyned, but of a good purpose, and for a great aduauncement of godlines: For they so ordred the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intendyng thereby, that the Cleargie, and specially suche as were Ministers of the congregacion, should (by often readyng and meditacion of Gods worde) be stirred vp to godlines themselues, and be more able also to exhorte other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Churche) should continuallye profite more and more in the knowlege of God, and bee the more inflamed with the loue of his true religion. But these many yeares passed this Godly and decent order of the auncient fathers, hath bee so altered, broken, and neglected, by planting in vncertein stories, Legēdes, Respondes, Verses, vaine repetitions, Commemoracions and Synodalles, that commonly when any boke of the Bible was begon: before three or foure Chapiters were read out, all the rest were vnread. And in this sorte, the boke of Esaie was begon in Aduent, and the booke of Genesis in Septuagesima: but they were onely begon, and neuer read thorow. After a like sorte wer other bokes of holy scripture vsed. And moreouer, where as S. Paule would haue suche language spoken to the people in the churche, as they mighte vnderstande and haue profite by hearyng thesame: the seruice in this Churche of England (these many yeares) hath been read in Latin to the people, whiche they vnderstoode not, so that they haue heard with theyr eares onely: & their hartes, spirite and minde, haue not been edified thereby. And furthermore, notwithstandyng that the auncient fathers had deuided the psalmes into seuen portions: whereof euery one was called a nocturne: now of late tyme a fewe of them haue been dailye sayed (and ofte repeated) and the rest vtterly omitted. Moreouer, the nōbre & hardnes of the rules called the pie, and the manifolde chaunginges of the seruice, was the cause, ꝑ to turne the boke onlye, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.

These inconueniences therfore considered: here is set furth suche an order, whereby thesame shal be redressed. And for a readines in this matter, here is drawen out a Kalendar for that purpose, whiche is plaine and easy to be vnderstanded, wherin (so muche as maie be) the readyng of holy scripture is so set furthe, that all thynges shall bee doen in order, without

out breakyng one piece therof from another. For this cause be cut of Antemes, Responds, Inuitatories, and suche like thynges, as did breake the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules: therfore certein rules are here set furth, whiche as they be fewe in nõbre: so they be plain and easy to be vnderstanded. So ỹ here you haue an ordre for praier (as touchyng the readyng of holy scripture) muche agreable to the mynde & purpose of the olde fathers, and a greate deale more profitable and commodious, then that whiche of late was vsed. It is more profitable, because here are left out many thynges, whereof some be vntrue, some vncertein, some vain and superstitious: and is ordeyned nothyng to be read, but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded vpon the same: and that in suche a language & ordre, as is moste easy & plain for the vnderstandyng, bothe of the readers and hearers. It is also more cõmodious, bothe for the shortnes thereof, & for the plaines of the ordre, & for that the rules be fewe & easy. Furthermore by this ordẽ, the curates shal nede none other bookes for their publique seruice, but this boke & the Bible; by the meanes wherof, the people shall not be at so great charge for bookes, as in tyme past they haue been.

And where heretofore, there hath been great diuersitie in saying and synging in churches within this realme: some folowyng Salisbury vse, some Herford vse, some the vse of Bangor, some of Yorke, & some of Lincolne: Now from hẽcefurth, all the whole realme shall haue but one vse. And if any would iudge this waye more painfull, because that all thynges must be read vpõ the boke, where as before by the reason of so often repetition, they could saye many thinges by heart: if those men will waye their labor, with the profite in knowlege, whiche dayely they shal obtein by readyng vpon the boke, they will not refuse the payn, in consideracion of the greate profite that shall ensue therof.

And forsomuche as nothyng can, almoste, be so plainly set furth, but doubtes maie rise in the vse & practisyng of the same: to appease all suche diuersitie (if any arise) and for the resolucion of all doubtes, concernyng the maner how to vnderstande, do, and execute the thynges conteygned in this booke: the parties that so doubt, or diuersly take any thyng, shall alwaye resorte to the Bishop of the Diocese, who by his discrecion shall take ordre for the quietyng and appeasyng of the same: so that the same ordre be not contrary to any thyng conteigned in this boke.

☞ Though it be appointed in the afore written preface, that al thinges shalbe read and sõg in the churche, in the Englishe tongue, to thende ỹ the congregacion maie be therby edified: yet it is not meant, but when men saye Matins and Euensong priuatelye, they maye saie the same in any language that they themselues do vnderstande. Neither that anye man shalbe bound to the saying of them, but suche as from tyme to tyme, in Cathedrall and Collegiate Churches, Parishe Churches, and Chapelles to the same annexed, shall serue the congregacion.

THE TABLE AND

Kalender, expressing the order of the Psalmes and Lessons, to bee sayed at Matyns and Euensong, throughout the yere, excepte certayne proper feastes, as the Rules folowyng more playnlye declare.

THE ORDRE how the Psalter is appoynted to bee redde.

The Psalter shalbe red through, once euery Moneth, & because that some Monethes, be longer then some other be: it is thought good, to make thē euen by this meanes.

To euery Moneth, as concernyng this purpose, shalbe appointed iust. xxx. dayes.

And because January and Marche hath one daye, aboue the sayd noumbre, and Februarye whiche is placed betwene them bothe, hath onely. xxviii. daies, Februarye shall borowe of either of the Monethes of January and Marche one daie, and so the Psalter whiche shalbe red in Februarye, muste bee begon the laste daie of January, and ended the firste daie of Marche.

And whereas Maie, July, August, October, and December, haue. xxxi. dayes a peece, it is ordered that thesame Psalmes shalbe redde the laste daye of thesaied Monethes, whiche were red the daie before: so that the Psalter maye bee begon agayne the firste daye of the nexte Monethes ensuyng.

Now to knowe what Psalmes shalbe red euery daye, loke in the Kalendar the nombre that is appoynted for the Psalmes, and then finde thesame nombre in this Table, and vpon that noumbre shall you se, what Psalmes shalbe sayd at Matyns, and Euensong.

And where the. C. xix. Psalme is deuided into. xxii. portions, and is ouer long to be red at one tyme: it is so ordered that at one tyme shall not be red aboue. iiii. or. v. of the saied portions, as you shall perceiue to be noted in this Table.

And here is also to bee noted, that in this Table, and in all other partes of ꝑ seruice, where any Psalmes are appointed, the nombre is expressed after the greate English Bible, whiche from the ix Psalme vnto the. C. xlviii. Psalme (folowyng the diuision of the Ebrues) doth vary in nombres from the cōmō Latyn translation.

A TABLE FOR

the order of the Psalmes, to be layed at Mattins and Euensong.

Mattins.	
i	i. ii. iii. iiii. v.
ii	ix. x. xi.
iii	xv. xvi. xvii.
iiii	xix. xx. xxi.
v	xxiiii. xxv. xxvi.
vi	xxx. xxxi.
vii	xxxv. xxxvi.
viii	xxxviii. xxxix. xl.
ix	xliiii. xlv. xlvi.
x	l. li. lii.
xi	lvi. lvii. lviii.
xii	lxii. lxiii. lxiiii.
xiii	lxviii.
xiiii	lxxi. lxxii.
xv	lxxv. lxxvi. lxxvii.
xvi	lxxix. lxxx. lxxxi.
xvii	lxxxvi. lxxxvii. lxxxviii.
xviii	xc. xci. xcii.
xix	xcv. xcvi. xcvii.
xx	cii. ciii.
xxi	cv.
xxii	cviii.
xxiii	cx. cxi. cxii. cxiii.
xxiiii	cxvi. cxvii. cxviii.
xxv	Inde. v.
xxvi	Inde. v.
xxvii	cxx cxxi cxxii cxxiii cxxiiii cxxv
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.
xxix	cxxxix. cxl. cxli.
xxx	cxliiii. cxlv. cxlvi.

Euensong.
vi. vii. viii.
xii. xiii. xiiii.
xviii.
xxii. xxiii.
xxvii. xxviii. xxix.
xxxii. xxxiii. xxxiiii.
xxxvii.
xli. xlii. xliii.
xlvii. xlviii. xlix.
liii. liiii. lv.
lix lx. lxi.
lxv. lxvi. lxvii.
lxix. lxx.
lxxiii. lxxiiii.
lxxvii.
lxxxii. lxxxiii. lxxxiiii. lxxxv.
lxxxix.
xciii. xciiii.
xcviii. xcix. c. ci.
ciiii.
cvi.
cviii. cix.
cxiiii. cxv.
cxix. Inde. iiii.
Inde. iiii.
Inde. iiii.
cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxxi
cxxxvi. cxxxvii. cxxxviii.
cxlii. cxliii.
cxlvii. cxlviii. cxlix. cl.

THE ORDRE

howe the reste of holy Scripture (beside the Psalter) is appoynted to bee redde.

The olde Testament.

The olde Testament is appoynted for the first Lessons, at Matins and Euensong, and shal bee redde through euery yere once, except certain bokes and Chapiters, whiche bee least edifying, and might best be spared, and therfore are left vnred.

The newe Testament.

The newe Testament is appoynted for the second Lessons, at Matins and Euensong, and shalbe red ouer orderly euery yere thrise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted vpon diuerse proper feastes.

Lessons.

And to knowe what Lessons shall bee red euery daye: finde the daye of the Moneth in the Kalendar folowyng: and there ye shal perceiue the bookes and Chapiters, that shalbe red for the Lessons, bothe at Matins and Euensong.

Proper Psalmes.

And here is to be noted, that whensoeuer there bee any proper Psalmes or Lessons, appoynted for any feast, moueable or vnmoueable: then the Psalmes and Lessons appoynted in the Kalendar, shalbe omitted for that tyme.

ye muste note also that the Collect, Epistle and Gospell appoynted for the Sundaie, shall serue all the weeke after, except there fall some feast that hath his proper.

Leape yere.

This is also to bee noted, concernyng the leape yeres, that the .xxv. daye of February, whiche in leape yeres is coumpted for twoo dayes, shall in those twoo dayes, alterneither Psalme nor Lesson: but the same Psalmes and Lessons, whiche be sayed the first daye, shall serue also for the seconde daye.

Also, whereseuer the beginnyng of any Lesson, Epistle, or Gospell is not expressed, there ye must begin at the beginnyng of the Chapiter.

Ianuary.

¶ January.				Matins.		Euenlong.	
		¶ Psalmes.		i. Lesson.	ii. Lesson	i. Lesso.	ii. Lesson.
A	Kalend.	i	Circumci.	i	Gen. xvii	Roma. i	Deut. x	Colloss. ii
b	iiii. No.	ii		ii	Gen. i	Hath. i	Gene. ii	Roma. i
c	iii. No.	iii		iii	iii	ii	iiii	ii
d	Pridie No	iiii		iiii	v	iii	vi	iii
e	Nonas.	v		v	vii	iiii	viii	iiii
f	viii. Id.	vi.	Epiphani.	vi	Esai. lx	Luke. iii	Esa. xlix	John. ii
g	vii. Id.	vii		vii	Gene. ix	Mat. v	Gene. xi	Roma. v
A	vi. Id.	viii		viii	xii	vi	xiii	vi
b	v. Id.	ix		ix	xiiii	vii	xv	vii
c	iiii. Id.	x		x	xvi	viii	xvii	viii
d	iii. Id.	xi		xi	xviii	ix	xix	ix
e	Pridie Id	xii		xii	xx	x	xxi	x
f	Idus.	xiii		xiii	xxii	xi	xxiii	xi
g	xix. kl.	xiiii		xiiii	xxiiii	xii	xxv	xii
A	xviii. kl.	xv		xv	xxvi	xiii	xxvii	xiii
b	xvii. kl.	xvi		xvi	xxviii	xiiii	xxix	xiiii
c	xvi. kl.	xvii		xvii	xxx	xv	xxxi	xv
d	xv. kl.	xviii		xviii	xxxii	xvi	xxxiii	xvi
e	xiiii. kl.	xix		xix	xxxiiii	xvii	xxxv	i. Cor. i
f	xiii kl.	xx		xx	xxxvi	xviii	xxxvii	ii
g	xii. kl.	xxi		xxi	xxxviii	xix	xxxix	iii
A	xi. kl.	xxii		xxii	xl	xx	xli	iiii
b	x. kl.	xxiii		xxiii	xlii	xxi	x iii	v
c	ix. kl.	xxiiii		xxiiii	xliiii	xxii	xlv	vi
d	viii. kl.	xxv	Con. Pau.	xxv	xlvi	Act. xxii	xlvii	Act. xxvi
e	vii. kl.	xxvi		xxvi	xlviii	mat xxiii	xlix	i. Cor. vii
f	vi. kl.	xxvii		xxvii	l	xxiiii	Exod. i	viii
g	v. kl.	xxviii		xxviii	Exod. ii	xxv	iii	ix
A	iiii. kl.	xxix		xxix	iiii	xxvi	v	x
b	iii. kl.	xxx		xxx	vi	xxvii	vii	xi
c	Prid. kl.	xxxi		i	viii	xxviii	ix	xii

February.

¶ February.			¶ Psalmes.		Matins,		Euensong.	
					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
d	Kalend.	i		ii	Exod. x	Marke. i	Exod. xi	i. Cor. xiii
e	iiii. No.	ii	Pur. Ma.	iii	xii	ii	xiii	xiiii
f	iii. No.	iii		iiii	xiiii	iii	xv	xv
g	Prid. No	iiii		v	xvi	iiii	xvii	xvi
A	Nonas	v		vi	xviii	v	xix	ii. Cor. i
b	viii. Id.	vi		vii	xx	vi	xxi	ii
c	vii. Id.	vii		viii	xxii	vii	xxiii	iii
d	vi. Id.	viii		ix	xxiiii	viii	xxxii	iiii
e	v. Id.	ix		x	xxxiii	ix	xxxiiii	v
f	iiii. Id.	x		xi	xxxv	x	xl	vi
g	iii. Id.	xi		xii	leu. xviii	xi	leui. xix.	vii
A	Prid. Id	xii		xiii	xx	xii	Nume. x	viii
b	Idus.	xiii		xiiii	Nume xi	xiii	xii	ix
c	xvi. kl.	xiiii		xv	xiii	xiiii	xiiii	x
d	xv. kl.	xv		xvi	xv	xv	xvi	xi
e	xiiii. kl.	xvi		xvii	xvii	xvi	xviii	xii
f	xiii. kl.	xvii		xviii	xix	Lu. di. i	xx	xiii
g	xii. kl.	xviii		xix	xxi	di. i	xxii	Galath. i
A	xi. kl.	xix		xx	xxiii	ii	xxiiii	ii
b	x. kl.	xx		xxi	xxv	iii	xxvi	iii
c	ix. kl	xxi		xxii	xxvii	iiii	xxviii	iiii
d	viii. kl.	xxii		xxiii	xxix	v	xxx	v
e	vii. kl.	xxiii		xxiiii	xxxi	vi	xxxii	vi
f	vi. kl.	xxiiii	Mathias.	xxv	xxxiii	vii	xxxiiii	Ephes. i
g	v. kl.	xxv		xxvi	xxxv	viii	xxxvi	ii
A	iiii. kl.	xxvi		xxvii	Deut. i	ix	Deut. ii	iii
b	iii. kl.	xxvii		xxviii	iii	x	iiii	iiii
c	Prid. kl.	xxviii		xxix	v	xi	vi	v

post cinerez: psalma: post cruce: postq̃ lucã/
mezenzij: benedic: ℣ fab: reꝛmia fiẽt/

Marche.

¶ Marche.			¶ Psalmes.	Matins.		Euenlong.	
				i. Lesson.	ii. Lesso.	i. Lesson	ii. Lesson
d	Kalend.	i	xxx	Deu. vii	Luk. xii	deu. viii	Ephe. vi
e	vi. No.	ii	i	ix	xiii	x	Philip. i
f	v. No.	iii	ii	xi	xiiii	xii	ii
g	iiii. No.	iiii	iii	xiii	xv	xiiii	iii
A	iii. No.	v	iiii	xv	xvi	xvi	iiii
b	Prid. No	vi	v	xvii	xvii	xviii	Colloss. i
c	Nones.	vii	vi	xix	xviii	xx	ii
d	viii. Id.	viii	vii	xxi	xix	xxii	iii
e	vii. Id.	ix	viii	xxiii	xx	xxiiii	iiii
f	vi. Id.	x	ix	xxv	xxi	xxvi	i. Ther. i
g	v. Id.	xi	x	xxvii	xxii	xxviii	ii
A	iiii. Id.	xii	xi	xxix	xxiii	xxx	iii
b	iii. Id.	xiii	xii	xxxi	xxiiii	xxxii	iiii
c	Prid. Id	xiiii	xiii	xxxiii	John. i	xxxiiii	v
d	Idus	xv	xiiii	Josue. i	ii	Josue. ii	ii. Ther. i
e	xvii. kl.	xvi	xv	iii	iii	iiii	ii
f	xvi. kl.	xvii	xvi	v	iiii	vi	iii
g	xv. kl.	xviii	xvii	vii	v	viii	i. Timo. i
A	xiiii. kl.	xix	xviii	ix	vi	x	ii. iii
b	xiii. kl.	xx	xix	xi	vii	xii	iiii
c	xii. kl.	xxi	xx	xiii	viii	xiiii	v
d	xi. kl.	xxii	xxi	xv	ix	xvi	vi
e	x. kl.	xxiii	xxii	xvii	x	xviii	ii. Tim. i
f	ix. kl.	xxiiii	xxiii	xix	xi	xx	ii
g	viii. kl.	xxv	Annuncia.	xxi	xii	xxii	iii
A	vii. kl.	xxvi	xxv	xxiii	xiii	xxiiii	iiii
b	vi. kl.	xxvii	xxvi	Judic. i	xiiii	Judic. ii	Titus. i
c	v. kl.	xxviii	xxvii	iii	xv	iiii	ii. iii
d	iiii. kl.	xxix	xxviii	v	xvi	vi	Phile. i
e	iii. kl.	xxx	xxix	vii	xvii	viii	Hebre. i
f	Prid. kl.	xxxi	xxx	ix	xviii	x	ii

Aprill.

¶ Aprill.			¶ Psalmes.		Matins.		Euensong.	
					i. Lesson.	ii. Lesso.	i. Lesson.	ii. Lesson
g	Kalend.	i		i	Judi. xi	John. xix	Judi. xii	Hebre. iii
A	iiii No.	ii		ii	xiii	xx	xiiii	iiii
b	iii. No.	iii		iii	xv	xxi	xvii	v
c	Prid. No	iiii		iiii	xvii	Actes. i	xviii	vi
d	Nonas	v		v	xix	ii	xx	vii
e	viii. Id.	vi		vi	xxi	iii	Ruth. i	viii
f	vii. Id.	vii		vii	Ruth. ii	iiii	iii	ix
g	vi. Id.	viii		viii	iiii	v	i. Regũ. i	x
A	v. Id.	ix		ix	i. Regũ ii	vi	iii	xi
b	iiii. Id.	x		x	iiii	vii	v	xii
c	iii Id.	xi		xi	vi	viii	vii	xiii
d	Prid. Id	xii		xii	viii	ix	ix	Jacob. i
e	Idus,	xiii		xiii	x	x	xi	ii
f	xviii kl.	xiiii		xiiii	xii	xi	xiii	iii
g	xvii kl.	xv		xv	xiiii	xii	xv	iiii
A	xvi kl.	xvi		xvi	xvi	xiii	xvii	v
b	xv. kl.	xvii		xvii	xviii	xiiii	xix	i. Peter. i
c	xiiii kl.	xviii		xviii	xx	xv	xxi	ii
d	xiii kl.	xix		xix	xxii	xvi	xxiii	iii
e	xii kl.	xx		xx	xxiiii	xvii	xxv	iiii
f	xi kl	xxi		xxi	xxvi	xviii	xxvii	v
g	x. kl.	xxii		xxii	xxviii	xix	xxix	ii. Peter. i
A	ix kl.	xxiii		xxiii	xxx	xx	xxxi	ii
b	viii kl.	xxiiii		xxiiii	ii. Regũ i	xxi	ii. Reg ii	iii
c	vii kl.	xxv	Mar. Euã	xxv	iii	xxii	iiii	i. John. i
d	vi kl.	xxvi		xxvi	v	xxiii	vi	ii
e	v kl.	xxvii		xxvii	vii	xxiiii	viii	iii
f	iiii kl.	xxviii		xxviii	ix	xxv	x	iiii
g	iii kl.	xxix		xxix	xi	xxvi	xii	v
A	Prid. kl.	xxx		xxx	xiii	xxvii	xiiii	ii. iii. Jhõ

Maye.

¶ Maye.			¶ Psalmes.		Matins.		Euensong.	
					i. Lesson.	ii. Lesso.	i. Lesson	ii. Lesson.
b	Kalend.	i	Phil. & Ja	i	ii. Re. xb	Acte. viii	ii. Re. xvi	Judas i
c	vi. No.	ii		ii	xvii	xxviii	xviii	Roma. i
d	v. No.	iii		iii	xix	Math. i	xx	ii
e	iiii. No.	iiii		iiii	xxi	ii	xxii	iii
f	iii. No.	v		v	xxiii	iii	xxiiii	iiii
g	Pzid. No	vi		vi	iii. Reg. i	iiii	iii. Re. ii	v
A	Nonas.	vii		vii	iii	v	iiii	vi
b	viii. Id.	viii		viii	v	vi	vi	vii
c	vii. Id.	ix		ix	vii	vii	viii	viii
d	vi. Id.	x		x	ix	viii	x	ix
e	v. Id.	xi		xi	xi	ix	xii	x
f	iiii. Id.	xii		xii	xiii	x	xiiii	xi
g	iii. Id.	xiii		xiii	xv	xi	xvi	xii
A	Pzid. Id	xiiii		xiiii	xvii	xii	xviii	xiii
b	Jous.	xv		xv	xix	xiii	xx	xiiii
c	xvii. kl.	xvi		xvi	xxi	xiiii	xxii	xv
d	xvi. kl.	xvii		xvii	iiii Reg i	xv	iiii. Re. ii	xvi
e	xv. kl.	xviii		xviii	iii	xvi	iiii	i. Cor. i
f	xiiii. kl.	xix		xix	v	xvii	vi	ii
g	xiii kl.	xx		xx	vii	xviii	viii	iii
A	xii. kl.	xxi		xxi	ix	xix	x	iiii
b	xi. kl.	xxii		xxii	xi	xx	xii	v
c	x. kl.	xxiii		xxiii	xiii	xxi	xiiii	vi
d	ix. kl.	xxiiii		xxiiii	xv	xxii	xvi	vii
e	viii. kl.	xxv		xxv	xvii	xxiii	xviii	viii
f	vii. kl.	xxvi		xxvi	xix	xxiiii	xx	ix
g	vi kl.	xxvii		xxvii	xxi	xxv	xxii	x
A	v. kl.	xxviii		xxviii	xxiii	xxvi	xxiiii	xi
b	iiii. kl.	xxix		xxix	xxv	xxvii	i. Esd. i	xii
c	iii. kl.	xxx		xxx	i. Esd. ii	xxviii	iii	xiii
d	Pzid. kl.	xxxi		xxxi	iiii	Mark. i	v	xiiii

Iune.

ℂ Iune.			ℂ Psalmes.		Matins.		Euensong.	
					i. Lesson.	ii. Lesso.	i. Lesson	ii. Lesson.
e	Kalend.	i		i	i. Esd. vi	Mark. ii.	i. Es. vii.	i. Coz. xv
f	iiii. No.	ii		ii	viii	iii	ix	xvi
g	iii. No.	iii		iii	x	iiii	ii. Esd. i	ii. Coz. i
A	Pridie No	iiii		iiii	ii. Esd. ii	v	iii	ii
b	Nonas.	v		v	iiii	vi	v	iii
c	viii. Id.	vi		vi	vi	vii	vii	iiii
d	vii. Id.	vii		vii	viii	viii	ix	v
e	vi. Id.	viii		viii	x	ix	xi	vi
f	v. Id.	ix		ix	xii	x	xiii	vii
g	iiii. Id	x		x	Hester. i	xi	Hester. ii	viii
A	iii. Id.	xi	Barna. ap.	xi	iii	Act. xiiii	iiii	Actes. xv
b	Pridie Id	xii		xii	v	Mar. xii	vi	ii. Coz. ix
c	Idus.	xiii		xiii	vii	xiii	viii	x
d	xviii. kl.	xiiii		xiiii	ix	xiii	Job. i	xi
e	xvii. kl.	xv		xv	Job. ii	xv	iii	xii
f	xvi. kl.	xvi		xvi	iiii	xvi	v	xiii
g	xv. kl.	xvii		xvii	vi	Luke. i	vii	Gala. i
A	xiiii. kl.	xviii		xviii	viii	ii	ix	ii
b	xiii. kl.	xix		xix	x	iii	xi	iii
c	xii. kl.	xx		xx	xii	iiii	xiii	iiii
d	xi. kl.	xxi		xxi	xiiii	v	xv	v
e	x. kl.	xxii		xxii	xvi	vi	xvii xviii	vi
f	ix. kl.	xxiii		xxiii	xix	vii	xx	Ephes. i
g	viii. kl.	xxiiii	Ma. Jo. ba	xxiiii	Mala. iii	Mar. iii	Mal. iiii	Mat. xiiii
A	vii. kl.	xxv		xxv	Job. xxi	Lu. viii	Job. xxii	Ephes. ii
b	vi. kl.	xxvi		xxvi	xxiii	ix	xxiiii xxv	iii
c	v. kl.	xxvii		xxvii	xxvi xxvii	x	xxviii	iiii
d	iiii. kl.	xxviii		xxviii	xxix	xi	xxx	v
e	iii. kl.	xxix	S. Peter.	xxix	xxxi	Acres. iii	xxxii	Acres. iiii
f	Pridie kl.	xxx		xxx	xxxiii	Luke. xii	xxxiiii	Ephe. vi

July.

☾ July.				Matins.		Euensong.	
		☾ Psalmes.		i. Lesson.	ii. Lesso.	i. Lesson	ii. Lesson
g	Kalend.	i	i	iob. xxxv	Luk. xiii	iob xxxvi	Philip. i
A	vi. No.	ii	ii	xxxvii	xiiii	xxxviii	ii
b	v. No.	iii	iii	xxxix	xv	xl	iii
c	iiii No.	iiii	iiii	xli	xvi	xlii	iiii
d	iii. No.	v	v	Prouer i	xvii	Prou. ii	Collos. i
e	Prid No	vi	vi	iii	xviii	iiii	ii
f	Nonas.	vii	vii	v	xix	vi	iii
g	viii. Id.	viii	viii	vii	xx	viii	iiii
A	vii. Id.	ix	ix	ix	xxi	x	i. Thess. i
b	vi. Id.	x	x	xi	xxii	xii	ii
c	v. Id.	xi	xi	xiii	xxiii	xiiii	iii
d	iiii. Id.	xii	xii	xv	xxiiii	xvi	iiii
e	iii. Id.	xiii	xiii	xvii	Iohn. i	xviii	v
f	Prid. Id	xiiii	xiiii	xix	ii	xx	ii. Thess. i
g	Idus.	xv	xv	xxi	iii	xxii	ii
A	xvii. kl.	xvi	xvi	xxiii	iiii	xxiiii	iii
b	xvi. kl.	xvii	xvii	xxv	v	xxvi	i. Timo. i
c	xv kl.	xviii	xviii	xxvii	vi	xxviii	ii. iii
d	xiiii. kl.	xix	xix	xxix	vii	xxx	iiii
e	xiii. kl.	xx	xx	xxxi	viii	Eccles. i	v
f	xii. kl.	xxi	xxi	Eccles ii	ix	iii	vi
g	xi. kl.	xxii	Magdale	xxii	x	v	ii Tim. i
A	x. kl.	xxiii		xxiii	xi	vii	ii
b	ix kl.	xxiiii		xxiiii	xii	ix	iii
c	viii. kl.	xxv	Iames ap	xxv	xiii	xi	iiii
d	vii. kl.	xxvi		xxvi	xiiii	Iere. i.	Tit. i
e	vi. kl.	xxvii		xxvii	xv	iii	ii. iii
f	v. kl.	xxviii		xxviii	xvi	v	Phile. i
g	iiii. kl.	xxix		xxix	xvii	vii	Hebre. i
A	iii. kl.	xxx		xxx	xviii	ix	ii
b	Prid. kl.	xxxi		xxxi	xix	xi	iii

August.

¶ August.			¶ Psalmes.		Matins.		Euensong.	
					i. Lesson.	ii. Lesso.	i. Lesson	ii. Lesson.
c	Kalend.	i		i	Jere. xii	John. xx	Jere. xiii	Hebre. iii
d	iiii. No.	ii		ii	xiiii	xxi	xv	v
e	iii. No.	iii		iii	xvi	Actes. i	xvii	vi
f	Pri. No	iiii		iiii	xviii	ii	xix	vii
g	Nonas	v		v	xx	iii	xxi	viii
A	viii. Id.	vi		vi	xxii	iiii	xxiii	ix
b	vii. Id.	vii		vii	xxiiii	v	xxv	x
c	vi. Id.	viii		viii	xxvi	vi	xxvii	xi
d	v. Id.	ix		ix	xxviii	vii	xxix	xii
e	iiii. Id.	x		x	xxx	viii	xxxi	xiii
f	iii. Id.	xi		xi	xxxii	ix	xxxiii	Jacob. i
g	Pri. Id	xii		xii	xxxiiii	x	xxxv	ii
A	Idus.	xiii		xiii	xxxvi	xi	xxxvii	iii
b	xix. kl.	xiiii		xiiii	xxxviii	xii	xxxix	iiii
c	xviii. kl.	xv		xv	xl	xiii	xli	v
d	xvii. kl.	xvi		xvi	xlii	xiiii	xliii	i. Peter. i
e	xvi. kl.	xvii		xvii	xliiii	xv	xlv. xlvi	ii
f	xv. kl.	xviii		xviii	xlvii	xvi	xlviii	iii
g	xiiii. kl.	xix		xix	xlix	xvii	l	iiii
A	xiii. kl.	xx		xx	li	xviii	lii	v
b	xii. kl.	xxi		xxi	Lamēt. i	xix	Lamē. ii	ii. Pet. i
c	xi. kl.	xxii		xxii	iii	xx	iiii	ii
d	x. kl.	xxiii		xxiii	v	xxi	Ezech. ii	iii
e	ix. kl.	xxiiii	Bart. apo.	xxiiii	Ezech. iii	xxii	vi	i. John. i
f	viii kl.	xxv		xxv	vii	xxiii	viii	ii
g	vii. kl.	xxvi		xxvi	xiiii	xxiiii	xviii	iii
A	vi. kl.	xxvii		xxvii	xxxii	xxv	xxxiiii	iiii
b	v. kl.	xxviii		xxviii	Dani. i	xxvi	Dan. ii	v
c	iiii. kl	xxix		xxix	iii	xxvii	iiii	ii. iii. Jhō
d	iii. kl.	xxx		xxx	v	xxviii	vi	Jude. i
e	Pri. kl.	xxxi		xxxi	vii	Math. i	viii	Roma. i

September.

¶ September.			¶ Psalmes.		Matins.		Euenlong.	
					i. Lesson.	ii. Lesso.	i. Lesso.	ii. Lesso.
f	Kalend	i		i	Dani. ix	Math. ii	Dani. x	Roma. ii
g	iiii. No.	ii		ii	xi	iii	xii	iii
A	iii No.	iii		iii	xiii	iiii	xiiii	iiii
b	Prid No	iiii		iiii	Osé. i.	v	Osé. ii. iii	v
c	Nonas	v		v	iiii	vi	v. vi	vi
d	viii. Id.	vi		vi	vii	vii	viii	vii
e	vii Id.	vii		vii	ix	viii	x	viii
f	vi Id.	viii		viii	xi	ix	xii	ix
g	v Id.	ix		ix	xiii	x	xiiii	x
A	iiii. Id.	x		x	Joel. i	xi	Joel. ii.	xi
b	iii. Id.	xi		xi	iii	xii	Amos. i	xii
c	Prid. Id.	xii		xii	Amos. ii	xiii	iii	xiii
d	Idus.	xiii		xiii	iiii	xiiii	v	xiiii
e	xviii kl.	xiiii	post card	xiiii	vi	xv	vii	xv
f	xvii kl.	xv		xv	viii	xvi	ix	xvi
g	xvi kl.	xvi		xvi	Abdias i	xvii	Jonas. i	i. Cor. i
A	xv kl.	xvii		xvii	Jon. ii iii	xviii	iiii	ii
b	xiiii kl.	xviii		xviii	Miche. i	xix	Miche ii	iii
c	xiii kl.	xix		xix	iii	xx	iiii	iiii
d	xii kl.	xx		xx	v	xxi	vi	v
e	xi kl.	xxi	Mathew.	xxi	vii	xxii	Naum. i	vi
f	x kl.	xxii		xxii	Naum. ii	xxiii	iii	vii
g	ix kl.	xxiii		xxiii	Abacuc. i	xxiiii	Abacu. ii	viii
A	viii kl.	xxiiii		xxiiii	iii	xxv	Soph. i	ix
b	vii kl.	xxv		xxv	Soph. ii	xxvi	iii	x
c	vi kl.	xxvi		xxvi	Agge. i	xxvii	Agge. ii.	xi
d	v kl.	xxvii		xxvii	Zacha. i.	xxviii	Zach. ii iii	xii
e	iiii kl.	xxviii		xxviii	iiii. v	Marke. i	vi	xiii
f	iii kl.	xxix	Michael.	xxix	vii	ii	viii	xiiii
g	Prid. kl.	xxx		xxx	ix	iii	x	xv

October.

¶ October.			Matins.		Euensong.	
	¶ Psalmes.					
			i. Lesson.	ii. Lesso.	i. Lesso.	ii. Lesson
A	Kalend.	i	zacha. xi	Mar. iiii	zach. xii.	i. Cor. xvi
b	vi. No.	ii	xiii	v	xiiii	ii. Cor. i.
c	v. No.	iii	Mala. i.	vi	Mala. ii	ii
d	iiii. No	iiii	iii	vii	iiii	iii
e	iii. No	v	Toby. i.	viii	Toby. ii	iiii
f	Pridi. No	vi	iii	ix	iiii	v
g	Nonas.	vii	v	x	vi	vi
A	viii. Id.	viii	vii	xi	viii	vii
b	vii. Id	ix	ix	xii	x	viii
c	vi. Id	x	xi	xiii	xii	ix
d	v. Id.	xi	xiii	xiiii	xiiii	x
e	iiii. Id.	xii	Judith. i	xv	Judit. ii	xi
f	iii. Id.	xiii	iii	xvi	iiii	xii
g	Pridi. Id	xiiii	v	Lu. di. i.	vi	xiii
A	Idus.	xv	vii	di. i	viii	Gala. i
b	xvii kl.	xvi	ix	ii	x	ii
c	xvi kl.	xvii	xi	iii	xii	iii
d	xv kl.	xviii	Lu. Cuā.	xviii	xiii	iiii
e	xiiii kl.	xix	xix	xv	v	xiiii	v
f	xiii kl.	xx	xx	Sapi. i.	vi	Sap. ii.	vi
g	xii kl.	xxi	xxi	iii	vii	iiii	Ephe. i.
A	xi kl.	xxii	xxii	v	viii	vi	ii
b	x kl.	xxiii	xxiii	vii	ix	viii	iii
c	ix kl.	xxiiii	xxiiii	ix	x	x	iiii
d	viii kl.	xxv	xxv	xi	xi	xii	v
e	vii kl.	xxvi	xxvi	xiii	xii	xiiii	vi
f	vi kl.	xxvii	xxvii	xv	xiii	xvi	Philip. i
g	v kl.	xxviii	Sy. A Iu.	xxviii	xvii	xiiii	xviii	ii
A	iiii kl.	xxix	xxix	xix	xv	Eccls. i.	iii
b	iii kl.	xxx	xxx	Eccl. ii	xvi	iii	iiii
c	Pridi. kl.	xxxi	xxxi	iiii	xvii	v	Colloss. i.

Nouember.

ℂ Nouember.			ℂ Psalmes.		Matins.		Euensong.	
					i. Lesson.	ii. Lesso.	i. Lesso.	ii. Lesso.
d	Kalend.	i	All saintes	i	Sapi. iii	He. xi xii	Sap. v.	Apo. xix.
e	iiii. No.	ii		ii	Eccle. vi.	Lu. xviii	Eccl. vii	Collos. ii
f	iii. No.	iii		iii	viii	xix	ix	iii
g	Pridie No	iiii		iiii	x	xx	xi	iiii
A	Nonas	v		v	xii	xxi	xiii	i. Thes. i.
b	viii. Id	vi		vi	xiiii	xxii	xv	ii
c	vii. Id.	vii		vii	xvi	xxiii	xvii	iii
d	vi. Id.	viii		viii	xviii	xxiiii	xix	iiii
e	v. Id.	ix		ix	xx	John. i.	xxi	v
f	iiii. Id.	x		x	xxii	ii	xxiii	ii. Thes. i
g	iii. Id.	xi		xi	xxiiii	iii	xxv	ii
A	Pridie Id.	xii		xii	xxvi	iiii	xxvii	iii
b	Idus.	xiii		xiii	xxviii	v	xxix	i. Tim. i.
c	xviii. kl.	xiiii		xiiii	xxx	vi	xxi	ii. iii.
d	xvii. kl.	xv		xv	xxxii	vii	xxxiii	iiii
e	xvi. kl.	xvi		xvi	xxxiiii	viii	xxxv	v
f	xv. kl.	xvii		xvii	xxxvi	ix	xxxvii	vi
g	xiiii. kl.	xviii		xviii	xxxviii	x	xxxix	ii. Tim. i.
A	xiii. kl.	xix		xix	xl	xi	xli	ii
b	xii. kl.	xx		xx	xlii	xii	xliii	iii
c	xi. kl.	xxi		xxi	xliiii	xiii	xlv	iiii
d	x. kl.	xxii		xxii	xlvi	xiiii	xlvii	Tit. i.
e	ix. kl.	xxiii		xxiii	xlviii	xv	xlix	ii. iii
f	viii kl.	xxiiii		xxiiii	l	xvi	li	Phile. i.
g	vii. kl.	xxv		xxv	Baruc. i.	xvii	Baru. ii	Hebre. i.
A	vi. kl.	xxvi		xxvi	iii	xviii	iiii	ii
b	v. kl.	xxvii		xxvii	v	xix	vi	iii
c	iiii. kl.	xxviii		xxviii	Esay. i.	xx	Esay. ii.	iiii
d	iii. kl.	xxix		xxix	iii	xxi	iiii	v
e	Pridie kl.	xxx	Andr. apo.	xxx	v	Acres. i.	vi	vi

December.

December.				Matins.		Euensong.	
		Psalmes.		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesso.
f	Kalend.	i	i	Esay. vii	Actes. ii	Esai. viii	Hebr. vii
g	iiii. No.	ii	ii	ix	iii	x	viii
A	iii. No.	iii	iii	xi	iiii	xii	ix
b	Pridie. No	iiii	iiii	xiii	v	xiiii	x
c	Nonas.	v	v	xv	vi	xvi	xi
d	viii. Id.	vi	vi	xvii	vi. vii	xviii	xii
e	vii. Id.	vii	vii	xix	vi. vii	xx. xxi	xiii
f	vi. Id.	viii	viii	xxii	viii	xxiii	Iacob. i.
g	v. Id	ix	ix	xxiiii	ix	xxv	ii
A	iiii. Id	x	x	xxvi	x	xxvii	iii
b	iii. Id.	xi	xi	xxviii	xi	xxix	iiii
c	Pridie. Id.	xii	xii	xxx	xii	xxxi	v
d	Idus	xiii	xiii	xxxii	xiii	xxxiii	i. Pet. i
e	xix. kl.	xiiii	xiiii	xxxiiii	xiiii	xxxv	ii
f	xviii kl.	xv	xv	xxxvi	xv	xxxvii	iii
g	xvii. kl.	xvi	xvi	xxxviii	xvi	xxxix	iiii
A	xvi. kl.	xvii	xvii	xl	xvii	xli	v
b	xv. kl.	xviii	xviii	xlii	xviii	xliii	ii. Pet. i
c	xiiii. kl.	xix	xix	xliiii	xix	xlv	ii
d	xiii. kl.	xx	xx	xlvi	xx	xlvii	iii
e	xii kl.	xxi	xxi	xlviii	xxi	xlix	i. Iho. i.
f	xi kl.	xxii	xxii	l	xxii	li	ii
g	x kl.	xxiii	xxiii	lii	xxiii	liii	iii
A	ix. kl.	xxiiii	xxiiii	liiii	xxiiii	lv	iiii
b	viii kl.	xxv	Nati. dñi.	Esai. ix	Math. i	Esay. vii.	Tit. iii
c	vii. kl.	xxvi	Stepha.	lvi	Ac. vi. vii	lvii	Act. vii
d	vi kl.	xxvii	Iho Euã.	lviii	Apoca. i	lix	Apo. xxii
e	v. kl.	xxviii	Innocen.	Iere. xxxi	Actes. xv	lx	i. Iho. v
f	iiii kl.	xxix		Esay. lxi	xxvi	lxii	ii. Iho. i
g	iii. kl.	xxx		lxiii	xxvii	lxiiii	iii. Iho. i
A	Pri. kl.	xxxi		lxv	xxviii	lxvi	Jude. i

AN ORDRE

for Mattyns dayly through the yere.

The prieſt beeyng in the quier ſhall begynne with a loude voyce the Lordes prayer, called the Pater noſter.

OUR father whiche arte in heauen, hallowed be thy name. Thy kyngdom come. Thy wyll be done in earth as it is in heauen. Geue vs this daye oure dayly bread. And forgeue vs oure treſpaſſes, as we forgeue them that treſpaſſe agaynſt vs. And leade vs not into temptacion. But deliuer vs from euell. Amen.

Then lykewyſe he ſhall ſaye.

O Lorde, open thou my lyppes.

Anſwere.

And my mouthe ſhall ſhewe forth thy prayſe.

Prieſt.

O God, make ſpede to ſaue me.

Anſwere.

O Lorde, make haſte to helpe me.

Prieſt.

Glory be to the father, and to the ſonne, and to the holye ghoſt. As it was in the begynning, is now, and euer ſhalbe world without ende. Amen.

Prayſe ye the Lorde.

And from Eaſter to Trinitie Sondaye.

Alleluya.

Then ſhalbe ſaied or ſong without any Inuitatori this Pſalme, Venite exultemus. &c. in Engliſhe, as foloweth.

Come, lette vs ſyng vnto the Lorde: lette vs hartely reioyce in the ſtrengthe of oure ſaluacion. Pſal. xcv.

Let vs come before his presence with thankesgeuing: and shewe oure selfe glad in hym with Psalmes.

For the Lord is a great God: and a great kyng aboue all goddes.

In his hande are all the corners of the yearth: and the strength of the hylles is his also.

The sea is his, and he made it: and his handes prepared the drye lande.

O come, let vs worshipp and fall downe: and kneele before the Lorde oure maker.

For he is (the Lord) oure God: and we are the people of his pasture, and the shepe of his handes.

To daye, yf ye wyll heare his voyce, harden not your hartes: as in the prouocacion, and as in the daie of temptacion in the wildernes.

When your fathers tempted me: proued me, and sawe my workes.

Fourtye yeares long was I greued with this generacion, and sayed: it is a people that do erre in their hartes: For they haue not knowen my wayes.

Unto whom I sware in my wrath: that they shoulde not entre into my rest.

Glory be to the father, and to the sonne: and to the holy ghost. As it was in the beginnyng, is nowe, and euer shalbe: worlde without end. Amen.

Pſal:

℣ The shal folow certaine Psalmes in order as they been appointed in a table made for ỹ purpose, except there be proper Psalmes appointed for that day. And at the ende of euery Psalme throughout the yeare, and lykewyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated.

Glory be to the father and to the sonne. &c.

1. Lesson

℣ Then shalbe read. ii. lessons distinctely with a loude voice, that the people maye heare. The fyrst of the olde testament, the second of the newe. Like as they be appoynted by the Kalender, excepte there be proper lessons assigned for that daye: The ministre that readeth the lesson standing and turnyng hym so as he maye beste be hearde of all suche as be present. And before euery lesson, the minister shal saye thus.

The

The fyrſte, ſeconde.iii.or.iiii. Chapter of Geneſis, or Exodus, Matthewe, Marke, or other lyke as is appoynted in the Kalender. And in the ende of euery Chapter he ſhall ſaye.

℟ Here endeth ſuche a Chapter of ſuche a booke.

℣ And (to thende the people may the better heare) in ſuch places where they doe ſyng, there ſhall the leſſons be ſonge in a playne tune after the maner of diſtincte readyng: and lykewyſe the Epiſtle and Goſpell.

℣ After the fyrſte leſſon ſhall folowe Te deum laudamus in Englyſhe, dayly throughout the yeare, excepte in Lente, all the whiche tyme in the place of Te deum ſhalbe vſed Benedicite omnia opera Domini Domino, in Englyſhe as foloweth.

Te deum laudamus.

WE praiſe the, O God, we knowlage thee to be the Lorde.

All the earth doeth wurſhip thee, the father euerlaſtyng.

To thee al Angels cry aloud, the heauens and all the powers therin.

To thee Cherubin, and Seraphin continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and earth are replenyſhed with the maieſtie of thy glory.

The glorious coumpany of the Apoſtles, praiſe thee.

The goodly felowſhyp of the Prophetes, praiſe thee.

The noble armie of Martyrs, praiſe thee.

The holy churche throughout all the worlde doeth knowlage thee.

The father of an infinite maieſtie.

Thy honourable, true, and onely ſonne.

The holy goſt alſo beeyng the coumforter.

Thou art the kyng of glory, O Chriſte.

Thou art the euerlaſtyng ſonne of the father.

When thou tookeſt vpon thee to delyuer manne, thou dyddeſt not abhorre the virgins wombe.

When thou haddeſt ouercomed the ſharpeneſſe of

death, thou diddest open the kyngdome of heauen to all beleuers.

Thou sittest on the ryghthande of God in the glory of the father.

We beleue that thou shalt come to be our iudge.

We therfore praye thee, helpe thy seruauntes whom thou hast redemed with thy precious bloud.

Make them to be noumbred with thy sainctes, in glory euerlastyng.

O Lorde saue thy people: and blesse thyne heritage.

Gouerne them, and lift them vp for euer.

Day by day we magnifie thee.

And we worshyp thy name euer world without ende.

Vouchsafe, O Lorde, to kepe vs this daye without synne.

O Lorde, haue mercy vpon vs: haue mercy vpon vs.

O Lorde, let thy mercy lighten vpon vs: as our trust is in thee.

O Lorde, in thee haue I trusted: let me neuer be confounded.

Benedicite omnia opera domini domino.

O All ye workes of the Lorde, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye Angels of the Lorde, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye heauens, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye waters that be aboue the fyrmamente, speake good of the Lorde: prayse hym and set hym vp for euer.

O all ye powers of the Lord, speake good of the Lord: prayse hym and set hym vp for euer.

O ye Sunne and Moone, speake good of the Lorde: prayse hym and set hym vp for euer.

O ye sterres of heauen, speake good of the lorde: prayse hym and set him vp for euer.

O ye showers and dewe, speake good of the lord: praise him, and set him vp for euer.

O ye windes of God, speake good of the Lord: praise him, and set him vp for euer.

O ye fier and heate, prayse ye the Lorde: praise him, and set him vp for euer.

O ye winter and summer, speake good of the Lorde: praise him, and set him vp for euer.

O ye dewes and frostes, speake good of the Lord: praise him, and set him vp for euer.

O ye frost and colde, speake good of the Lorde: prayse him, and set him vp for euer.

O ye yse and snowe, speake good of the Lorde: prayse him, and set him vp for euer.

O ye nyghtes and dayes, speake good of the Lorde: prayse him, and set him vp for euer.

O ye light and darkenes, speake good of the Lorde: prayse him, and set him vp for euer.

O ye lightninges & cloudes, speake good of the Lord: prayse him, and set him vp for euer.

O let the yearthe speake good of the Lord: yea, let it prayse him, and set him vp for euer.

O ye mountaynes and hilles, speake good of the Lord: prayse him, and set him vp for euer:

O al ye greene thynges vpon the earth, speake good of the Lorde: praise him and set him vp for euer.

O ye welles, speake good of the Lorde: praise him, and set him vp for euer.

O ye seas and floudes, speake good of the Lord: praise him, and set him vp for euer.

O ye whales, and all that moue in the waters, speake good of the Lorde: prayse him, and set hym vp for euer.

O all ye foules of the ayre, speake good of the lorde: prayse him and set him vp for euer.

O all ye beastes and catell, speake ye good of the Lord: prayse him, and set him vp for euer.

O ye children of men, speake good of the lorde: prayse him, and set him vp for euer.

O let Israel speake good of the lorde: prayse him, and set him vp for euer.

O ye priestes of the Lorde, speake good of the Lorde: prayse him, and set him vp for euer.

O ye seruauntes of the Lord, speake good of the Lord: prayse him, and set him vp for euer.

O ye spirites and soules of the righteous, speake good of the Lorde: prayse him, and set him vp for euer.

O ye holy and humble men of heart, speake ye good of the Lorde: prayse ye him, and set him vp for euer.

O Ananias, Azarias, and Misael, speake ye good of the Lorde: prayse ye him and set him vp for euer.

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the beginning, is now, and euer shalbe: worlde without ende. Amen.

2. lesson

¶ And after the seconde lesson, throughout the whole yere, shalbe vsed Benedictus dominus deus Israel &c. in Englishe as foloweth.

Benedictus Luc. 1.

BLessed be the lorde God of Israel: for he hath visited and redemed his people.

And hath lyfted vp an horne of saluacyon to vs: in the house of his seruaunt Dauid.

As he spake by the mouth of his holy Prophetes: which hath bene syns the world began.

That we shoulde be saued from our enemies: and from the handes of all that hate vs.

To perfourme the mercy promised to our fathers: and to remember his holy couenaunt.

To perfourme the othe whiche he sware to our father Abraham: that he woulde geue vs.

That we being delyuered out of the handes of our enemies: might serue him without feare.

In holynesse and ryghteousnes before him all the dayes of our lyfe.

And

And thou childe, shalte bee called the prophete of the highest: for thou shalte goe before the face of the Lord, to prepare his wayes.

To geue knowledge of saluacion vnto his people: for the remission of their sinnes.

Through the tender mercie of our god: whereby the daye spryng from an hygh hath vysited vs.

To geue lighte to them that sitte in darkenes, and in the shadowe of death: and to guide our fete into the way of peace.

Glory be to the father. &c.

As it was in the beginnyng. &c.

Then shalbe said dailye through the yere, the prayers followyng, aswell at euensong as at Matins, all deuoutely kneelyng.

Lorde haue mercie vpon vs. Christe haue mercie vpon vs. Lorde haue mercie vpon vs.

Then the minister shal say the Crede and the Lordes prayer in englishe with a loude voice. &c.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lorde shewe thy mercie vpon vs.

Answere.

And graunte vs thy saluacion.

Priest.

O Lorde saue the kyng.

Answere.

And mercifully heare vs, when we cal vpon thee.

Priest.

Indue thy ministers with righteousnes.

Answere.

And make thy chosen people ioyfull.

Priest.

O lorde saue thy people.

Answere.

And blesse thyne inheritaunce.

Priest.

Geue peace in oure time, O Lorde.

Answere.

Because there is none other that fyghteth for vs, but only thou, O God.

Priest.

O God, make cleane our hartes within vs.

Answere.

And take not thyne holye spirite from vs.

Priest.

The lorde be with you.

Answere.

And with thy spirite.

Then shall dayly folowe three Collectes. The firste of the day, which shalbe the same that is appointed at the Communiõ. The seconde for peace. The thirde for grace to lyue wel. And the two laste Collectes shall neuer alter, but dailye bee saide at Matins throughout al the yere, as foloweth, The priest standyng by, and saiyng.

Let vs praye.

Then the Collect of the daie.

The second Collect: for peace.

O God, which art author of peace, and louer of concorde, in knowledge of whome standeth oure eternall life, whose seruice is perfect fredome: defende vs thy humble seruaũtes, in al assaultes of our enemies, that wee surely trustyng in thy defence, maye not feare the power of any aduersaries: through the myght of Jesu Christ our lorde. Amen.

The thyrde Collecte: for grace.

Lorde oure heauenly father, almightye and euerliuyng God, whiche haste safelye brought vs to the beginning of this day: Defend vs in the same with thy mighty power, and graunt that this daye wee fall into no synne, neyther runne into any kinde of daunger, but that al our doinges may be ordred by thy gouernaunce, to do alwaies that is righteous in thy sight: through Jesus Christe our lorde. Amen.

An

AN ORDRE

For Euensong throughout the yeare.

The prieste shall saye.

OVRE FATHER .&c.

Then likewise he shall saye.

O God make spede to saue me

Answere.

O Lorde, make haste to helpe me.

Prieste.

Glorye be to the father, and to the sonne: and to the holy ghost. As it was in the beginning, is now: and euer shall be, worlde without ende. Amen. Prayse ye the lorde.

And from Easter to Trinitie sonday.

Alleluya.

As before is appointed at Matins.

Then Psalmes in order as they bee appointed in the Table for Psalmes, except there be proper psalmes appointed for that daye. Then a lesson of the olde testamente as is appointed likewise in the kalender, except there be proper lessons appointed for that daye. After that (*Magnificat anima mea dominum*) in Englishe, as followeth.

Psal:

Magnificat. Luc. i.

MY soule doth magnifie the lorde.

And my spirite reioyced in God my sauioure.

For he hathe regarded the lowelinesse of hys handemaiden.

For beholde from henceforth all generations shal cal me blessed.

For he that is mightye hath magnified me, and holy is his name.

And his mercie is on thē that feare him throughoute al generations.

He hath shewed strength with his arme, he hath scattered the proude in the imagination of their hartes.

He

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hathe filled the hungrye, with good thynges: and the riche he hath sente awaye emptye.

He remembring his mercie, hath holpen his seruaunt Israel: as he promised to oure fathers, Abraham and his seede for euer.

Glorye be to the father and to the sonne and to the holy goste.

As it was in the beginning, is now, and euer shall be: worlde without ende. Amen.

Then a lesson of the newe testamente. And after that (*Nunc Dimittis seruum tuum*) in Englishe as foloweth.

LOrde, nowe lettest thou thy seruaunte departe in peace, accordyng to thy woorde.

Nunc dimittis. Luc. ii.

For myne iyes haue sene thy saluacion.

Whiche thou haste prepared, before the face of all thy people.

To be a lyght for to lighten the Gentiles: and to bee the glorye of thy people of Israel.

Glorye be to the father. &c.

As it was in the beginnyng. &c.

Then the suffrages before assigned at Matins, the clerkes kneelyng likewise, with three Collectes: First of the daye: Seconde of peace: Thirde for ayde agaynste all perilles, as here foloweth. Whiche .ii. laste collectes shall bee dayly saide at Euensong without alteracion.

The seconde Collecte at Euensong.

O God from whom al holy desyres, all good counsayles, & all iuste workes do procede: Geue vnto thy seruauntes that peace, which the world cannot geue, that both our hartes maye be sette to obey thy com-

commaundementes, and also that by thee, we being defended from the feare of oure enemies, maye passe oure time in rest and quietnesse, throughe the merites of Jesu Christe our sauiour. Amen.

The thirde Collect for ayde agaynst all perils.

LYghten our darkenes we beseche thee, O lord, & by thy great mercy, defende vs from all perilles and daungers of thys nyght, for the loue of thy onely sonne our sauiour Jesu Christ. Amen.

¶ In the feastes of Christmas, Thepiphanie, Easter, Thascencion, Pentecost, and vpon Trinitie Sonday, shalbe song or sayd immediatly after Benedictus, this confession of our christian fayth.

WHosoeuer will be saued: before all thinges it is necessarye that he holde the Catholyke fayth. Quicunque vult, &c.

Which fayth, except euery one doo kepe holy and vndefyled: without doubt he shal perishe euerlastingly.

And the Catholike faith is this: that we worshyp one God in Trinitie, and Trinitie in vnitie.

Neyther confounding the persones: nor deuidyng the substaunce.

For there is one persone of the father, another of the sonne: and an other of the holy goste.

But the godhead of the father, of the sonne, and of the holye Goste, is all one: the glorye equall, the maiestie coeternall.

Such as the father is, suche is the sonne: and suche is the holy goste.

The father vncreate, the sonne vncreate: and the holy goste vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy goste incomprehensible.

The

The father eternall, the sonne eternall: and the holy goſt eternall.

And yet they are not three eternalles: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So lykewyse, the father is almyghtie: the sonne almightie, and the holy goſt almightie.

And yet are they not three almyghtyes: but one almightie.

So the father is God, the sonne God: and the holye goſt God.

And yet are they not three Goddes: but one God.

So lykewise the father is Lord, the sonne Lord: and the holy goſt Lorde.

And yet not three Lordes: but one Lorde.

For like as we be compelled by the christian veritie: to acknowlege euery persone by hymselfe to be god & lord:

So are we forbidden by the Catholike religion: to say there be three goddes, or three lordes.

The father is made of none: neyther created nor begotten.

The sonne is of the father alone: not made nor created, but begotten.

The holy goſt is of the father and of the sonne: neyther made nor created, nor begotten, but proceding.

So there is one father, not three fathers, one sonne, not three sonnes: one holy goſt, not three holy goſtes.

And in thys trinitie, none is afore nor after other: none is greater nor lesse then other.

But the whole three persones: be coeternall together and coequall.

So that in all thinges, as it is aforesayd: the vnitie in trinitie, and the trinitie in vnitie, is to be worshipped.

He therefore that will bee saued: must thus thinke of the trinitie.

Furthermore, it is necessary to euerlasting saluation:

that

that he also beleue ryghtly in the incarnacion of oure Lorde Jesu Christe.

For the ryght fayth is that we beleue and confesse: that our Lorde Jesus Christe the sonne of God, is God and man.

God of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the worlde.

Perfecte God and perfecte man: of a reasonable soule, and humayne flesshe subsisting.

Equall to the father as touchyng his Godhead: and inferior to the father touchyng his manhoode.

Who although he be God and man: yet he is not two, but one Christe.

One, not by conuersion of the Godhead into flesh: but by takyng of the manhoode into God.

One altogether, not by confusion of substaunce: but by vnitie of person.

For as the reasonable soule and flesshe is one man: So God and man is one Christe.

Who suffered for oure saluacion: descended into hell, rose agayne the third daye from the dead.

He ascended into heauen, he sytteth on the right hand of the father, God almighty: from whence he shall come to iudge the quicke and dead.

At whose commyng all men shall ryse agayne with theyr bodyes: and shall geue accompte of theyr owne workes.

And they that haue done good, shall goe into life euerlastyng: and they that haue done euyll, into euerlastyng fyre.

This is the Catholyke fayth: whiche excepte a man beleue faythfully, he cannot be saued.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng. &c.

THVS ENdeth the ordre of Matyns and Euenlong, through the whole yere.

THE INTROITES

Collectes, Epistles, and Gospels, to be vsed at the celebracion of the Lordes supper & holye Communion, throughe the yeare: with proper Psalmes, and lessons for diuers feastes and dayes.

(:)(.·.)(:)

¶ The fyrste Sonday in Aduente.

BLessed is that man that hath not walked in the counsaile of the vngodly: nor stand in the waye of synners, and hath not sit in the seate of the skornefull. Beatus vir Psal. i.

But his delight is in the law of the lord: and in his law wil he exercise himself day and night.

And he shalbe like a tree planted by the water syde: that will bryng foorth his fruite in due season.

His leafe also shal not wither; and looke whatsoeuer he doth it shall prospere.

As for the vngodly, it is not so with them: but they are lyke the chaffe, whiche the wynde skatereth awaye (from the face of the yearth.)

Therefore the vngodly shal not be hable to stand in the iudgement: neyther the synners in the congregation of the righteous.

But the Lorde knoweth the waye of the righteous: and the waye of the vngodlye shall perishe.

Glory be to the father, and to the sonne: and to the holye ghoste.

As it was in the begynnyng, and is nowe: and euer shalbe, worlde without ende. Amen.

And so muste euery Introite be ended.

Let vs praye.

The Collect.

(1) ALmyghtye God, geue vs grace, that we may caste awaye the workes of darknes, and put vpon vs the armour of light, now in the tyme of this mortall lyfe (in the whiche thy sonne Jesus Christe came to visite vs in great humilitie:) that in the last day whē he shal come again in his glorious maiestye to iudge bothe the quicke and the dead: we maye ryse to the lyfe immortal, through him, who liueth and reigneth with thee and the holy ghoste, now and euer. Amen.

The Epistle.

Rom. xiii. OWe nothing to any man but this, that ye loue one another. For he that loueth another, fulfilleth the law. For these commaundemētes: Thou shalt not commit adultry: Thou shalt not kyll: Thou shalte not steale: Thou shalte beare no false witnes: Thou shalt not luste: and so forth (if there be any other cōmaundemēt) it is al comprehended in this saiyng, namely, loue thy neighbor as thy self. Loue hurteth not his neyghbor: therfore is loue the fulfillyng of the law. This also, we know the season, how that it is tyme that we should now awake out of slepe, for nowe is our saluacion nerer, then when we beleued. The nyght is passed, the day is come nye: let vs therfore caste awaie the dedes of darkenes, and let vs put on the armour of lyght. Let vs walke honestlye, as it were in the day lyght: not in eating & drinking, neither in chambouryng and wantonnes, neither in stryfe, nor enuiyng: but put ye on the lord Jesus Christe. And make not pro-

uision

uision for the flesshe, to fulfill the lustes of it.

The Gospell.

AND when they drew nigh to Jerusalem, and wer come to Bethphage vnto Mount Oliuet, then sente Jesus two disciples, saying vnto them: Goe into the towne that lyeth ouer against you, and anone ye shall fynde an Asse bound, and a Colte with her: loose them and bryng them vnto me. And if any man say ought vnto you, say ye, the lord hath neede of them: and straight way he wil let them goe. All this was done that it myghte bee fulfilled, whiche was spoken by the Prophete, saying: Tell ye the daughter of Sion, behold, thy king cummeth vnto thee, meke, sitting vpō an Asse & a colt, the fole of the Asse vsed to the yoke. The disciples went & did as Jesus commaūded them, & brought the Asse and the Colte, and put on them theyr clothes, & set him theron. And many of the people spred theyr garmentes in the waye. Other cut downe braunches from the trees, and strawed them in the way. Moreouer the people that wente beefore, and they that came after, cryed saying: Hosanna to the sonne of Dauid: Blessed is he that cummeth in the name of the lorde, Hosanna in the highelte. And when he was come to Jerusalem, all the citie was moued, saying: who is this? And the people sayde, this is Jesus the Prophete of Nazareth a citie of Galile. And Jesus went into the temple of god, and cast out al them that solde and boughte in the temple, and ouerthrew the tables of money chaungers, and the seates of them that solde doues, and said vnto them: It is written: My house shall be called the house of prayer, but ye haue made it a denne of theues. Mat. xxi.

¶ The second sunday.

WHen I was in trouble, I called vpon the lorde: and he heard me.
Deliuer my soule, O Lorde, from lying lippes: and from a deceiptfull tongue. Ad dominum cum tribularer psal. cxx.

What reward shalbe geuen vnto thee, thou false tongeuen mightie and sharpe arrowes, with hote burnyng coles.

Woe is me that I am constrained to dwel with Mesech: and to haue mine habitacion amõg the tentes of Cedar.

My soule hath long dwelt among them, that be enemies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them to battayl.

Glory be to the father. &c.

As it was in the beginning. &c. Amen.

The Collect.

(2) BLessed lord, which hast cauled al holy scriptures to bee written for our learnyng: graunte vs that we maye in suche wise heare them, read, marke, learne, and inwardly digeste them: that by pacience and counfort of thy holy woorde, we may embrace and euer holde fast the blessed hope of euerlasting life, which thou hast geuen vs in our sauiour Jesus Christe.

The Epistle.

Roma. xv. WHatsoeuer thinges are writtē afore time, they are written for our learning, that we through pacience and comfort of the scriptures, might haue hope. The God of pacience and consolation, graunt you to be like minded one toward another, after the ensaumple of Christ Jesu: that ye all agreeyng together, may with one mouth prayse God the father of our lorde Jesus Christ: wherfore receiue ye one an other as Christ receiued vs, to the prayse of God. And thys I say, that Jesus Christe is a minister of the circuncision for the trueth of god, to confirme the promises made vnto the fathers, & that the Gentiles might praise god for his mercie, as it is written. For this cause I will praise thee among the Gentiles, and sing vnto thy name. And agayne he sayeth: reioyce ye Gentiles with hys people.

And

And againe: praise the Lorde all ye Gentyles, and laude hym all ye nacions together. And againe Esai sayeth: there shall be the rote of Jesse, and he that shall ryse to reigne ouer the Gentiles: in him shal the Gentiles trust. The God of hope fyll you with all ioy, and peace in beleuyng, that ye may be riche in hope, through the power of the holy goost.

The Gospell.

There shalbe signes in the Sunne and in the Moone, and in the starres: and in the earth the people shalbe at their wittes ende, through despayre. The sea and the water shall roare, and mens heartes shall fayle them for feare, and for loking after those thinges which shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power and great glorye. When these thynges begynne to come to passe, then loke vp, & lyft vp your heades, for your redemption draweth nye. And he shewed them a similytude: beholde the fygge tree, & all other trees, when they shote furth their buddes, ye see & knowe of your owne selues that sommer is then nye at hãde. So lykewyse ye also (whẽ ye see these thinges come to passe) be sure, that the kyngdome of God is nye. Verely I saye vnto you: this generation shall not passe, tyll all be fulfylled. Heauen and earth shall passe: but my worde shall not passe. Luc. XXI.

The thirde sondaye.

Heare me when I call, O God of my ryghteousnes: thou hast sette me at lybertie when I was in trouble, haue mercy vpon me, and herken vnto my prayer. Cum inuocarem. psal. iiii.

O ye sonnes of menne, howe long will ye blaspheme myne honor: and haue such pleasure in vanitie, and seke after leasing:

Know this also, that the Lord hath chosen to himselfe the manne that is godly: when I call vpon the Lord, he

will heare me. mune

Stande in awe and synne not: common with your owne hearte, and in your chambre, and be styll.

Offre the sacrifice of righteousnes: and put your trust in the Lorde.

There be many that wyll saye: who wyll shewe vs any good?

Lorde lift thou vp the light of thy countenaunce vpon vs.

Thou hast put gladnes in my heart: sence the tyme that their corne and wyne (and oyle) increased.

I will lay me downe in peace and take my rest: for it is thou Lorde onely, that makest me to dwell in safetie.

Glory be to the father. &c.

As it was in the begynnyng. &c.

The Collecte.

(3) LOrd we beseche thee, geue eare to our prayers, and by thy gracious visitacion lighten the darkenes of our hearte, by our Lorde Jesus Christe.

The Epistle.

1. Cor. iiii. LEt a man this wise esteme vs, euen as the ministers of Christ, & stewardes of the secretes of God. Furthermore, it is required of the stewardes, that a man be founde faithfull: with me it is but a very small thing that I should be iudged of you, eyther of mannes iudgement: no I iudge not mine owne selfe, for I know nought by my selfe, yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothing before the tyme, vntyll the Lorde come, whiche wyll lighten thynges that are hydde in darkenesse, and open the counsayles of the heartes, and then shall euery manne haue prayse of God.

The Gospell.

Mat. xi. WHen John beeyng in prison hearde the workes of Christe, he sente two of his disciples, and sayed vnto hym: Art thou he that shall come? or doe we looke for an other? Jesus aunswered and sayd vnto the: Goe, and shewe John agayne, what ye haue hearde and seen.

seen. The blynde receiue their sight, the laine walke, the Lepers are clensed, and the deafe heare, the dead aryse vp, and the poore receyue the gladde tydinges of the gospel, and happy is he that is not offended by me. And as they departed, Jesus began to say vnto the people cõcernyng John: What went ye out into the wildernes to see: A rede that is shaken with the wynde: or what wẽt ye out for to see: A man clothed in soft rayment: behold, they that weare soft clothing, are in kinges houses. But what went ye out for to see: a Prophete: verely I saye vnto you, and more then a Prophete. For this is he of whom it is wrytten: beholde, I sende my messenger before thy face, whiche shall prepare thy waye before thee.

¶ The fourth sondaye.

PONder my woordes O Lorde: consider my meditacion. *Verba mea auribus. psal. v.*

O herken thou vnto the voyce of my calling, my kyng and my God: for vnto thee will I make my prayer.

My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

For thou art the God that hathe no pleasure in wickednes: neither shall any euill dwell with thee.

Suche as be foolishe shall not stande in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy thẽ that speake leasing: the Lord will abhorre both the bloud thirsty, and deceiptful man.

But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare I wil worship towarde thy holy temple.

Leade me, O Lorde, in thy righteoulnes, because of myne enemies: make thy waye playne before my face.

For there is no faythfulnes in his mouthe: their inwarde partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy

Destroy thou them, O God, let them perysshe through theyr owne imaginacions: cast thē out in the multitude of their vngodlines, for they haue rebelled against thee.

And let all them that put their trust in thee reioyce: they shall euer be geuing of thankes, because thou defendest them, they that loue thy name shalbe ioyfull in thee.

For thou Lord wylt geue thy blessyng vnto the righteous: and with thy fauorable kyndnes wylt thou defende hym, as his shelde.

Glory be to the father. &c.

As it was in the begynnyng. &c.

The Collect.

(4) LOrde rayse vp (we pray the) thy power, and come among vs, & with great might succour vs, that where as through our synnes and wickednes we be sore lette and hyndred, thy bountifull grace and mercye, through the satisfaccion of thy sonne, our Lord, may spedily deliuer vs: to whom with thee, and the holy goost be honor and glory worlde without ende.

The Epistle.

Philip. iiii. REioyce in the Lord alway, and againe I saye, reioyce. Let your softnes be knowen vnto all men: the Lord is euen at hand. Be carefull for nothing: but in all prayer and supplication let your petitions be manifest vnto God, with geuyng of thankes. And the peace of God (whiche passeth all vnderstandyng) kepe your heartes and myndes through Christe Jesu.

The Gospell.

Iohn. i. THis is the recorde of Jhon: whē the Jewes sent priestes & Leuites frō Jerusalem, to aske him: what art thou? and he confessed and denied not, and sayd playnly: I am not Christ. And they asked him: what then? art thou Helyas? & he sayeth: I am not. Art thou that Prophete? and he answered, no. Then sayed they vnto him: what art thou, that we may geue an aūswer vnto thē that sēt vs? what sayest thou of thy selfe?

he

he saide: I am the voyce of a cryer in the wildernes: make straight the way of the lorde, as saide the prophete Esai. And they whiche were sente were of the Pharisees, and they asked hym and sayde vnto hym: why baptisest thou then, if thou be not Christe, nor Helyas, neither that prophet: Iohn aunswered them, saying: I baptise with water, but there standeth one among you, whome ye know not: he it is which though he came after me, was before me, whose shooe latchet, I am not woorthie to vnlooce. These things were doen in Bethabara beyonde Iordane, where Iohn did baptise.

Proper Psalmes and lessons on Christmas day.

¶ At Mattins.

Psal. xix. } The first lesson Esai. ix. *vnto the ende.*
Psal. xlv.
Psal. lxxxv. } The seconde lesson. Mat. i. *vnto the ende*

¶ At the first Communion.

O Sing vnto the lorde a newe song: for he hath done meruaylous thinges. *Cantate dño mino. psal. xcviii.*
with his owne right hande and with his holy arme: hath he gotten himselfe victorye.

The lorde declared hys saluation: his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercie and trueth towarde the house of Israell: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the lorde, all ye landes: sing, reioyce, and geue thankes.

Prayse the lorde vpon the harpe: syng to the harpe with a psalme of thankesgeuing.

with trumpettes also and shawmes: O shewe your selues ioyfull before the Lorde the king.

Let the sea make a noyse, and all that therein is: the round worlde and they that dwell therein.

Let

Let the fludes clap theyr handes, and let the hilles bee ioyfull together before the Lorde, for he is come to iudge the yearth.

With righteoulnes ſhall he iudge the worlde: and the people with equitie.

Glory to the father. &c. As it was in the begin-. &c.

The Collect.

[5] GOd whiche makeſt vs glad with the yerely remembraunce of the birth of thy onely ſonne Jeſus Chriſt: graunt that as we ioyfully receiue him for our redemer, ſo we may with ſure confidence beholde hym when he ſhall come to be our iudge, who liueth and reigneth. &c.

The Epiſtle:

Tit. ii. THe grace of god that bringeth ſaluacion vnto all men, hath appeared, & teacheth vs that we ſhould denye vngodlines, and worldly luſtes, and that we ſhoulde liue ſoberlye, and ryghteouſly, and godlye in this preſent world, looking for that bleſſed hope, and appering of the glory of the great god, and of our ſauiour Jeſu Chriſt, which gaue himſelfe for vs, to redeme vs from all vnrighteouſnes, and to purge vs a peculiar people vnto himſelfe, feruently geuen vnto good woorkes. Theſe thynges ſpeake and exhorte, & rebuke with all feruentnes of commaundyng. See that no man deſpiſe thee.

The Goſpel.

Luc. ii. AND it chaunſed in thoſe dayes, that there wente out a commaundemente from Auguſtus the Emperour, that all the worlde ſhoulde be tared. And this taring was the firſte, and executed when Sirenius was lieutenaunt in Siria. And euery man wente vnto hys owne citie to bee tared. And Joſeph alſo aſcended frō Galile, out of a citie called Nazareth into Jury, vnto the citie of Dauid, which is called Bethleem, becauſe he was

was of the house and linage of Dauid, to be tared wyth Mari his spouled wyfe, which was with childe. And it fortuned that while they were there, her tyme was come that she shoulde be deliuered. And she brought furth her first begotten sonne, and wrapped hym in swadlyng clothes, and layde hym in a Maungier, because there was no roume for them in the Inne. And there were in the same region shepeherdes watchyng and kepyng theyr flocke by nyght. And loe, the Angel of the Lorde stoode harde by them, and the bryghtenesse of the Lorde shone rounde about them, and they were sore affrayd. And the angel said vnto them: Be not affraid, for behold, I bring you tidinges of great ioy, that shal come to al people: for vnto you is borne this daie, in the citie of Dauid, a sauiour, which is Christ the lorde. And take this for a signe: ye shall fynde the childe wrapped in swadlyng clothes, and layde in a maungier. And straycht waye there was with the angel a multitude of heauenly souldiers, praisyng God, and saying: Glory to God on hye, and peace on the yearth, and vnto men a good wyll.

At the seconde Communion

LOrde our gouernour, howe excellente is thy name in al the world: thou that hast sette thy glorye aboue the heauens. Domine dominus noster. Psal. viii.

Out of the mouth of very babes and sucklynges, haste thou ordained strength, because of thyne enemies: that thou mightest stylle the enemye and the auenger.

For I wyll consider thy heauens, euen the woorkes of thy fyngers: the Moone and the starres whiche thou hast ordeyned.

What is man that thou art so mindeful of hym: and the sonne of man, that thou visitest him:

Thou madest him lower then the angels: to croune him wyth glory and woorshyp.

Thou

Thou makeste hym to haue dominion of the worke of thy handes: and thou haste put all thynges in subiection vnder his feete.

All shepe and oxen: yea, and the beastes of the feld.

The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh thorowe the pathes of the seas.

Lorde our gouernoure: how excellent is thy name in all the world.

Glorye be to the father. &c.

As it was in the beginnyng. &c.

¶ The Collecte.

[67]

Almyghtye God whiche haste geuen vs thy onlye begotten sonne to take our nature vpon hym, and this daye to bee borne of a pure virgyn: Graunte that we beyng regenerate and made thy children by adoption and grace, maye daylye be renued by thy holy spirite, through the same our Lorde Iesus Christe, who lyueth and reygneth. &c.

¶ The Epistle

Hebre. 1

God in tymes paste, diuersly & manye waies spake vnto the fathers by prophetes: but in these last dayes, he hathe spoken to vs by his owne sonne, whome he hath made heyre of al thynges, by whome also he made the worlde. Whiche (sonne) beeing the brightenesse of his glorye, and the very image of his substaunce, rulyng al thynges wyth the woorde of his power, hath by his owne person pourged oure synnes, and sytteth on the righte hande of the maiestye on hygh: being so much more excellēt then the Angels, as he hath by inheritaunce obtained a more excellent name then they. For vnto which of the Angels said he at anye tyme? Thou arte my sonne, this daye haue I begotten thee. And agayne, I wilbe his father, and he shall bee my sonne. And agayne, when he bringeth in the

the first begotten sonne into the worlde, he sayth: and let all the Angels of God worship him. And vnto the Angels he sayeth: he maketh his Angels spirites, and his ministers a flame of fyer. But vnto the sonne he sayeth: thy seate (O God) shalbe for euer and euer. The scepter of thy kingdome is a ryghte scepter. Thou haste loued righteousnes and hated iniquitie: wherefore God, euen thy God, hath anointed thee with oyle of gladnes aboue thy felowes. And thou lorde in the beginning hast layde the foundacion of the yearthe: and the heauens are the woorkes of thy handes. They shall perish, but thou endurest: But they all shal ware olde as doeth a garment, and as a vesture shalt thou chaunge them, & they shalbe chaunged. But thou art euen the same, and thy yeares shall not fayle.

The Gospel.

IN the begynnyng was the woorde, and the woorde was with God: and God was the worde. The same was in the beginning with God. All thinges were made by it, and without it, was made nothyng that was made. In it was life, and the lyfe was the light of men, and the light shineth in darkenes, and the darkenes cõprehended it not. There was sente from God a manne, whose name was John. The same came as a witnes, to beare witnes of the light, that al mẽ through him might beleue. He was not that light, but was sent to beare witnes of the light. That light was the true lyghte, whiche lighteth euerye man that cometh into the worlde. He was in the world, and the world was made by him: and the worlde knew him not. He came among his owne, and his owne receiued him not: But as many as receiued him, to thẽ gaue he power to be the sonnes of god: euen thẽ that beleued on his name, whiche were borne, not of bloud, nor of the John.i.

will of the flesshe, nor yet of the will of man: but of God. And the same worde became flesh and dwelt among vs: and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

Proper Psalmes and lessons at Euensong.

Psal. lxxxix. Psal. Cx. Psal. cxxxii. } The fyrste Lesson, Esai. bii. God spake once agayne to Achas. &c. *vnto the ende.* The seconde Lesson. Tit. iii. The kyndnes and loue of our sauiour. &c. *vnto* foolishe questions.

¶ Saint Stephins day.

At Mattins.

¶ The seconde lesson. Actes. vi. vii. Stephin full of fayth and power (*vnto*) and when. xl. yeres.

At the Communion.

Quid gloriaris in malicia. psal. lii.

Why boastest thou thy selfe, thou tyraunt: that thou canst doe mischiefe: where as the goodnes of God: endureth yet dayly.

Thy tong imagineth wickednes: and with lyes thou cuttest lyke a sharpe razor.

Thou hast loued vngraciousnes more then goodnes: and to talke of lyes more then righteousnes.

Thou hast loued to speake all woordes that may doe hurt: O thou false tongue.

Therfore shall God destroy thee for euer, he shall take thee and plucke thee out of thy dwellyng: and roote the out of the lande of the liuing.

The righteous also shall see this, and feare: and shall laugh him to skorne.

Loe, this is the man that toke not God for his strength: but trusted vnto the multitude of his riches, and steengthed himselfe in his wickednes.

As

As for me I am lyke a grene Olyue tree in the house of God: my truste is in the tendre mercye of God for euer and euer.

I wyl alwaye geue thankes vnto thee, for that thou hast done: and I wyll hope in thy name, for thy sainctes lyke it well.

Glory bee to the father. &c.

As it was in the begynnyng. &c.

The Collect.

GRaunte vs, O Lorde, to learne to loue oure enemies, by the example of thy marter saincte Stephin, who prayed to thee for hys persecutors: whiche liuest and reignest. &c. [7]

¶ Then shall folowe a collect of the Natiuitie.

The Epistle.

AND Stephin beyng ful of the holy goste, loked vp stedfastly with his yes into heauen, & sawe the glorye of God, and Jesus standyng on the ryght hande of God, and said: behold, I se the heauens open, and the sonne of man standyng on the ryght hande of God. Then they gaue a shoute with a loude voice, and stopped their eares, & ran vpon him al at once, & caste him out of the citie, and stoned him. And the witnesses laide down their clothes at a young mannes fete, whose name was Saul. And thei stoned Stephin, calling on and saiyng: Lorde Jesus, receiue my spirite. And he kneeled down and cried with a loud voice: Lord, lay not this sinne to theyr charge. And when he had thus spoken, he fell a slepe. Act. vii.

The Gospell.

BEhold, I send vnto you prophetes and wise me, and Scribes, and some of them ye shall kyll and crucifye: and some of them shall ye scourge in Mat. xxiii.

youre Sinagoges, and persecute them from citie to citie: that vpon you maye come all the righteous bloude whiche hath bene shed vpon the yearth, from the bloude of righteous Abel, vnto the bloud of zacharias the sõne of Barachias, whome ye slewe betweene the temple and the altare. Uerelye I saye vnto you, all these thynges shall come vpon this generacion. O Jerusalem, Jerusalem, thou that killeste the prophetes and stoneste them whiche are sent vnto thee: how often would I haue gathered thy children together, euen as the henne gathereth her chickens vnder her wynges, and ye would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shall not se me henceforth, tyll that ye saye: Blessed is he that commeth in the name of the Lord.

¶ The seconde lesson at Euensong.

Act. vii. ¶ And when .xl. yeres were expired, there appeared vnto Moyses). vnto, Stephin full of the holy goste. &c.

¶ Saynct John Euangelistes daye.

At Matins.

¶ The seconde lesson, Apoca. i. vnto the ende.

At the Communion.

In domino confido. Psal. xj.

IN the lord put I my trust: how say ye then to my soule, that she shoulde flye as a bird to the hyl?

For loe, the vngodly bend their bowe: & make ready their arowes within the quiuer, that they maye priuelye shote at them whiche are trew of hearte.

For the foundacions wil be cast downe: & what hath the righteous done?

The

The Lorde is in his holy temple: the Lordes seate is in heauen.

His iyes consyder the poore: and his iye lydes trieth the chyldren of men.

The Lord alloweth the ryghteous: but the vngodly, and hym that delyteth in wickednesse, doeth his soule abhorre.

Upon the vngodly, he shall rayne snares, fyre and brymstone, storme and tempest: this shalbe their portion to drinke.

For the ryghteous Lorde, loueth ryghteousnes: his countenaunce wyll beholde the thyng that is iust.
Glory be to the father. &c.
As it was in the begynnyng. &c.

The Collecte.

MErcyfull Lorde, we beseche thee to caste thy bryght beames of lyght vpon thy Churche, [8.] that it beeyng lyghtened by the doctryne of thy blessed Apostle and Euangelyste John, may attayne to thy euerlastyng gyftes: Through Jesus Christe our Lorde.

The Epistle.

THat whiche was from the begynning, whiche we haue hearde, whiche we haue seen wyth oure iyes, whiche we haue looked vpon, and oure handes haue handeled of the woorde of lyfe. And the lyfe appeared, and we haue seen and beare witnes, and shewe vnto you that eternall lyfe, whiche was with the father & appered vnto vs. That whiche we haue seen and heard, declare we vnto you, that ye also may haue felowshyp with vs, and that oure felowshyp may be with the father & his sonne Jesus Christe. And this wryte we vnto you, that ye maye reioyce, and that youre ioy maye bee full. And this is the tydynges i. Johñ. i.

which we haue heard of him and declare vnto you, that God is lyght, and in him is no darkeneſſe at all. If we ſaye that we haue felowſhyppe with hym and walke in darkenes, we lye, and do not ſaye the trueth. But and yf we walke in lyght euen as he is light, then haue we felowſhip with him, and the bloud of Jeſus Chriſte hys ſonne cleanſeth vs from all ſynne. If we ſaye we haue no ſynne, we deceyue our ſelues, and the trueth is not in vs. If we knowlege our ſynnes, he is faythfull and iuſt to forgeue vs our ſynnes, and to cleanſe vs from all vnrighteouſnes. If we ſaye we haue not ſynned, we make him a lyer, and his woorde is not in vs.

The Goſpell.

Iohn. xxi.

Jeſus ſayed vnto Peter, folowe thou me. Peter turned about, and ſawe the diſciple whome Jeſus loued folowing (whiche alſo leaned on his breaſt at Supper, and ſayed: Lorde whiche is he that betraieth thee) whē Peter therfore ſawe hym, he ſayed to Jeſus: Lord what ſhall he here do? Jeſus ſayed vnto him: yf I wyll haue him to tarye tyll I come, what is that to the? Folowe thou me. Then went this ſaying abroade amonge the brethren, that that diſciple ſhould not dye. Yet Jeſus ſayed not to hym, he ſhall not dye: but if I wyll that he tarye tyll I come, what is that to thee. Theſame diſciple is he whiche teſtifyeth of theſe thynges, and wrote theſe thinges: and we know that his teſtimony is true. There are alſo many other thynges whiche Jeſus dyd, the whiche yf they ſhould be wrytten euery one, I ſuppoſe the worlde coulde not conteyne the bookes that ſhould be wrytten.

℣ At Euenſong.

℣ The ſeconde leſſon. Apoc. xxii. vnto the ende.

The

¶ The Innocentes daye.

At Mattyns.

¶ The fyrste lesson. Hiere. xxxi. vnto. Moreouer I heard Effraim.

O God, the heathen are come into thyne inheritaunce: thy holy temple haue they defyled, and made Jerusalem an heape of stones. Deus venerunt gentes. psal lxxix.

The dead bodyes of thy seruauntes haue they geuen to bee meate vnto the foules of the ayre: and the flesshe of thy saynctes vnto the beastes of the lande.

Theyr bloud haue they shed lyke water on euery syde of Jerusalem: and there was no man to bury them.

We are become an open shame to oure enemyes: a very skorne and derysyon vnto them that are rounde about vs.

Lorde, howe long wylt thou be angry: shall thy gelousye burne lyke fyre for euer?

Powre out thyne indignacion vpon the heathen that haue not knowen thee: and vpon the kyngdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and layed waste hys dwellyng place.

O remembre not oure olde synnes, but haue mercye vpon vs and that soone: for we are come to great myserye.

Helpe vs O God of our saluacion, for the glory of thy name: O delyuer vs, and be mercyfull vnto our synnes for thy names sake.

wherfore doe the heathen saye: where is nowe theyr God:

O let the vengeaunce of thy seruauntes bloud that is shed: be openly shewed vpon the heathen in our syght.

O let the sorowfull syghyng of the prisoners come before the: accordyng to the greatnesse of thy power preserue thou those that are appoynted to dye.

And as for the blasphemye (wherewith our neyghbours haue blasphemed thee:) rewarde thou them, O Lorde, seuen folde into their bosome.

So we that be thy people and shepe of thy pasture, shall geue thee thankes for euer: and will alwaye be shewing forth thy prayse, from generation to generation.
Glory be to the father. &c.
As it was in the begynnyng. &c.

The Collect.

ALmighty God, whose prayse this daye, the yong innocentes thy witnesses hath confessed and shewed forth, not in speakyng, but in dying: mortifye and kyll all vyces in vs, that in oure conuersacion oure lyfe maye expresse thy fayth, whiche with oure tongues we doe confesse: through Jesus Christe oure Lord.

The Epistle.

Apoc. xiiii. I Looked, and loe, a lambe stode on the mounte Sion, and with hym an hundred and. xliiii. thousande, hauyng his name and his fathers name writtē in their foreheades. And I heard a voice frō heauen, as the sounde of many waters, & as the voice of a great thundre. And I heard the voice of harpers harping with their harpes. And thei song as it were a new song before the seate & before the. iiii. beastes and the elders, and no man coulde learne the song but the. xliiii. thousande, whiche were redemed from the earth. These are they whiche were not defyled wyth

weomen, for they are virgins. These folowe the lambe whether soeuer he goeth. These were redemed from mē being the firste fruites vnto God, and to the lambe, and in their mouthes was found no guile: for they are without spot in the throne of God.

The Gospel.

THe Angel of the lorde appeared to Joseph in a slepe, saying: aryse and take the childe and his mother, and flye into Egipt, and be thou there til I bring thee worde. For it wil come to passe, that Herode shall seke the childe to destroy him. So when he awoke, he tooke the chylde and his mother by night, and departed into Egipte, and was there vnto the death of Herode: that it myghte be fulfilled whiche was spoken of the lorde by the prophete, saying: out of Egipt haue I called my sonne. Then Herode when he sawe that he was mocked of the wise men, he was exceding wroth, and sent furthe men of warre, and slewe all the chyldren that were in Bethleem, and in all the coastes (as many as were .ii. yere olde and vnder) according to the time whiche he had diligently knowen out of the wisemen. Then was fulfilled that whiche was spoken by the prophete Jeremie, where as he sayde: In Rama was there a voyce hearde, lamentacyon, weepyng, and great mourning: Rachel weepyng for her chyldren, and woulde not be conforted, because they were not. Mat. ii.

¶ The Sonday after Christmas day.

I Will lift vp myne eyes vnto the hilles: from whence cummeth my helpe. Leuaui oculos psal. cxxi.

My helpe cummeth euen from the Lorde: whiche hath made heauen and yearth.

He will not suffer thy foote to be moued: and he that kepeth thee, will not slepe.

Beholde

Behold, he that kepeth Israell: shall neyther slombre nor slepe.

The lorde hymselfe is thy keper: the lorde is thy defence vpon thy ryght hande.

So that the Sunne shal not burne thee by daie: neyther the Moone by nyght.

The lord shall preserue thee from all euill: yea, it is euen he that shall kepe thy soule.

The lorde shall preserue thy going out, and thy comming in: from this tyme forth for euermore.

Glorye be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

Almyghtye God whiche hast geuen vs: &c. As vpon Christmas daye. f. 10 f: 13.

The Epistle.

Gal. iiii.

NOw I saye, that the heyre (as long as he is a child) differeth not from a seruaunt, thoughe he be lorde of all, but is vnder tutors and gouernours, vntil the time that the father hath appoynted. Euen so wee also, when wee were chyldren, were in bondage vnder the ordinaunces of the worlde: But when the tyme was full come, God sente hys sonne made of a woman, and made bonde vnto the lawe, to redeme them which were bonde vnto the lawe: that wee throughe election myghte receyue the inheritaunce that belongeth vnto the naturall sonnes. Betause ye are sonnes, God hathe sente the spyryte of hys sonne into our hartes, which crieth Abba father. Wherfore nowe, thou art not a seruaunt, but a sonne: If thou bee a sonne, thou arte also an heyre of God throughe Christe.

The

The Gospel.

Thys is the booke of the generacyon of Jesus Christe the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadad: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kyng: Dauid the king begat Salomon of her that was the wife of Urye: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Ozias: Ozias begat Joathan: Joathan begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jeconias & his brethren, about the time that they were caried awaye to Babilon. And after they were brought to Babilon: Jeconias begat Salathiell: Salathiell begat zorobabel: zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achyn: Achyn begat Eliud: Eliud begat Eliazar: Eliazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Marie: of whome was borne Jesus, euen he that is called Christe. And so all the generations from Abraham to Dauid, are. xiiii. generacyons. And from Dauid vnto the captiuitie of Babilon, are. xiiii. generacions. And from the captiuitie of Babilon vntō Christ, are. xiiii. generacions. Mat. 1.

The birth of Jesus Christ was on this wise: when his mother Mary was maried to Joseph (before they came to dwell together) she was founde with childe by the holy goste. Then Joseph her husbande (because he

was

At the Communion.

was a righteous man, and would not put her to shame) was minded priuily to departe from her. But while he thus thought, beholde, the Angell of the lord appeared vnto hym in slepe saying: Joseph, thou sonne of Dauid, feare not to take vnto the Mary thy wife: for that which is conceiued in her, cummeth of the holy gost. She shall bring furth a sonne, and thou shalt call his name Jesus: for he shall saue his people from theyr sinnes.

All this was doone, that it might be fulfilled which was spoken of the lorde by the prophet, saying: Beholde a mayde shall bee with chylde, and shall bryng foorth a sonne, and they shall call his name Emanuell, whiche, if a manne interprete, is almuche to saye, as God with vs. And Joseph assoone as he awoke out of slepe, did as the Angel of the lorde had bidden him: and he toke his wife vnto him, and knew her not, til she had broughte furth her firste begotten sonne, and called his name Jesus.

¶ The Circumcision of Christ.

At Mattens.

The first lesson. Gene. xvii. vnto the ende.
The seconde lesson. Rom. ii. vnto the ende.

At the Communion.

Letatus sum. psal. cxxii.

I was glad, when they sayde vnto me: we will goe into the house of the lorde.

Our feete shall stande in thy gates: O Jerusalem.

Jerusalem is builded as a citie: that is at vnitie in it selfe.

For thither the tribes goe vp, euen the tribes of the Lorde: to testify vnto Israell, to geue thankes vnto the name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray

O pray for the peace of Jerusalem: they shall prosper that loue thee.

Peace be within thy walles: and plenteousnes within thy palaces.

For my brethren and companions sakes: I wilshe thee prosperitie.

Yea, because of the house of the Lorde our God: I wil seke to doe thee good.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

ALmyghtie God whiche madeste thy blessed sonne to be circumcised and obedyente to the law for man: graunt vs the true circumcision of thy spirite, that our hertes and al our members being mortifyed from al worldly and carnal lustes, may in al thinges obey thy blessed wil, through the same thy sonne Jesus Christ our lorde. [n]

The Epistle.

BLessed is that mā to whom the lord wil not impute sinne. Came this blessednes then vpon the vncircūcisiō, or vpon the circūcision also? for we say that faith was rekoned to Abrahā for righteousnes. How was it then rekoned? when he was in the circūcision, or whē he was in the vncircūcisiō? not in the time of circumcision: but when he was yet vncircūcised. And he receiued the signe of circumcision as a seale of the righteousnes of fayth, whiche he had yet being vncircūcised: that he should be the father of al thē that beleue, though they be not circumcised, that righteousnes might be imputed to them also: & that he mighte be the father of circumcisiō, not vnto them only which came of the circumcised, but vnto them also that walke in the steppes of Rom. iiij.

the faythe that was in our father Abraham before the time of circumcision. For the promise (that he shoulde be the heyre of the world) happened not to Abraham, or to his seede, through the law, but through the righteousnes of faith. For if they which are of the law be heyres, then is faith but vayne, and the promise of none effect.

The Gospel.

Luc. ii.

AND it fortuned, assoone as the Angels were gone away from the shepeheardes into heauen, they sayd one to another: let vs goe now euen vnto Bethleem, and se this thing that we heare say is happened, whiche the lorde hath shewed vnto vs. And they came with haste and fou̅d Mary and Joseph, and the Babe laid in a mau̅ger. And when they had sene it, they published abrode the saying which was tolde them of that childe. And al they that heard it wondered at those thinges, which were tolde the̅ of the shepeheardes: But Mary kept all those sayinges, and pondered them in her hert. And the shepeherdes returned praising and laudyng God, for al the thinges that they had hearde and seene, euen as it was tolde vnto them. And when the eyght day was come that the childe should be circumcised, his name was called Jesus, which was named of the Angel before he was co̅ceiued in the wombe.

At Euensong.

The first lesson. Deute. x. And now Israel. vnto the ende.
The seconde Lesson. Colloss. ii. vnto the ende.

The Epiphanie.

At Mattins.

The first Lesson, Esai. lx. vnto the ende.
The. ii. lesson. Luke. iii. And it fortuned, vnto the ende.

At

OSyng vnto the lorde a newe song: sing vnto the lorde all the whole yearth. *Cantate dño mino Psal. xcvi.*

Syng vnto the Lord, and prayse his name: be tellyng of his saluacion from daye to daye.

Declare his honour vnto the heathen: and his wonders vnto all people.

For the lord is great and cannot worthely be praised: he is more to bee feared then all Goddes.

As for all the Goddes of the heathen, they bee but ydolles: but it is the lorde that made the heauens.

Glory and worshyp are before hym: power and honour are in his sanctuarie.

Ascribe vnto the lord (O ye kinredes of the people:) ascribe vnto the lorde worshyp and power.

Ascribe vnto the lord, the honour due vnto his name: bryng presentes and come into his courtes.

O worshyp the lorde in the beautie of holines: let the whole earth stand in awe of hym.

Tell it out among the heathen, that the lord is king: and that it is he whiche hathe made the rounde worlde so fast, that it cannot be moued: and howe that he shall iudge the people righteouslye.

Let the heauens reioyce, and let the yearth be glad: let the sea make a noyse and all that therein is.

Let the fielde bee ioyful and al that is in it: then shal al the trees of the wood reioyce before the Lorde.

For he commeth, for he commeth to iudge the yearth: and with righteoulnes to iudge the world, and the people with his trueth.

Glory be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

OGod which by the leading of a starre diddest manifest thy onelye begotten sonne to the Gentiles: Mercifully graūt that we which know thee now by faith, may after this life haue the fruicion of thy glo- [12]

rious Godhead, through Christe our Lorde.

The Epistle.

Ephe. iii.

FOr thys cause I Paule am a prysoner of Jesus Christe for you heathen: yf ye haue heard of the ministracion of the grace of God, which is geuē me to youward. For by reuelacion shewed he the misterie vnto me, as I wrote afore in few woordes, wherby when ye reade ye maye vnderstande my knowledge in the misterye of Christe: which misterie in times passed was not opened vnto the sonnes of men, as it is nowe declared vnto his holy apostles and prophetes by the spirite: that the Gentiles should be inheritors also, and of the same bodye, and partakers of his promise in Christ, by the meanes of the Gospel, whereof I am made a minister, accordyng to the gifte of the grace of god, which is geuē vnto me after the workyng of his power. Unto me the leaste of all saintes is this grace geuen, that I shoulde preache amonge the Gentiles, the vnsearcheable riches of Christe, & to make all men see what the felowshyp of the misterie is, whiche from the beginnyng of the worlde, hath bene hyd in God whiche made al thinges through Jesus Christe: to the entente, that nowe vnto the rulers and powers in heauenly thinges, might be knowē, by the congregatiō, the manifolde wisedome of God accordyng to the eternall purpose which he wrought in Christ Jesu our lord, by whō wee haue boldenesse and entraunce, with the confidence which is by the faith of him.

The Gospel.

Mat. ii.

WHen Jesus was borne in Bethleē a city of Jury, in the tyme of Herode the kyng: Beholde there came wise men from the East to Jerusalē, saiyng: where is he that is borne king of Jewes? For we haue sene his starre in the East, & are come to worshyp him. When Herode the kyng had heard these thynges, he was troubled and all the citie of Jerusalem with him. And when he had gathered al the chief priestes & scribes of the people together,

together, he demaunded of them where Christe shoulde be borne. And they said vnto him: at Bethleem in Jurie. For thus it is written by the prophete: And thou Bethleẽ in the land of Jury, art not the least among the princes of Juda, for oute of thee there shall come vnto me the capitain that shal gouerne my people Israel. Then Herode (when he had priuely called the wise men) he inquired of them diligentlye what time the starre appeared, and he bad them go to Bethleem, and said: go your waie thither and serche diligentelye for the childe. And when ye haue found him, bring me woord again, that I maie come and worship him also. ¶ whē they had heard the king, they departed: and loe, the starre whiche thei sawe in the Easte, wente beefore them tyll it came and stoode ouer the place where the child was. ¶ when thei sawe the starre, thei were exceadyng glad and wente into the house, and founde the child with Marie his mother, and fel downe flat & worshipped him, and opened their treasures and offred vnto hym gyftes: Golde, Frankinsence and Myrre. And after they were warned of God in slepe (that they shoulde not go again to Herode) they returned into their owne countrey another waie.

At Euensong.

The firste lesson. Esay. xlix. vnto the ende.
The. ii. lesson. John. ii. After this he wente downe to Capernaum. vnto the ende.

¶ The firste Sonday after the Epiphanye. *Vsquequo domine Psal. xiii.*

HOw long wilt thou forget me, O Lord, for euer: howe long wilt thou hide thy face from me:

Howe long shall I seke counsaile in my soule, and be so vexed in my heart: how long shal mine enemie triumph ouer me:

Consider and heare me, o lorde my God: lighten myne iyes that I slepe not in death.

Leste myne enemye saie, I haue preuailed againste him: for if I be caste downe, they that trouble me will reioyce at it.

But my truſt is in thy mercye: and my harte is ioyful in thy ſaluacion.

I will ſing of the lord, becauſe he hath dealt ſo louingly with me: (ye I wyll prayſe the name of the Lorde the moſte higheſt.)

Glory be to the father .&c.

As it was in the begynning. &c.

The Collect.

[13] LOrde we beſeche thee, mercyfullye to receiue the prayers of thy people which cal vpō thee: and graūt that they maie both perceaue and knowe what thinges they ought to do, and alſo haue grace and power faithfully to fulfill the ſame.

The Epiſtle.

Roma. xii. BEſeche you therfore brethren, by the mercyfulneſſe of God, that ye make youre bodies a quicke ſacrifice, holy & acceptable vnto God, which is your reſonable ſeruyng of god, and faſhion not your ſelfes like vnto this world: but be ye chaunged in your ſhape by the renuing of your minde, that ye maie proue what thing that good and acceptable and perfect wil of god is. For I ſaye (throughe the grace that vnto me geuen is) to euerye man amonge you, that no man ſtand hygh in his owne conceite, more then it becommeth him to eſteme of himſelf: but ſo iudge of hym ſelfe, that he be gentle & ſobre, accordyng as God hath dealt to euery man the meaſure of faith: for as we haue many membres in one body, and all membres haue not one office: ſo we being many, are one body in Chriſt, and euery mā amōg our ſelues, one anothers members.

The Goſpel

Luke .ii. THe father & mother of Jeſus wente to Hieruſalem after the cuſtome of the feaſt day. And whē they had fulfilled the dayes: as they returned home, the child Jeſus abode ſtil in Jeruſalē, and his father & mother knewe not of it: but they ſuppoſyng

ſuppoſyng hym to haue beene in the cumpanye, came a dayes iourney, and ſought him among their kinſfolke & acquaintaūce. And when they found him not, they went backe agayn to Jeruſalem, and ſoughte him. And it fortuned that after three dayes, they founde him in the temple ſitting in the middeſt of the doctours, hearyng them and poſing them. And all that heard him were aſtonied at his vnderſtanding and anſwers.

And when they ſaw him, they merueiled, and his mother ſayd vnto hym: Sonne, why haſte thou thus dealte with vs? Beholde thy father and I haue ſought thee ſorowing. And he ſaid vnto them: how happened it that ye ſought me? wiſt ye not that I muſt go about my fathers buſines? And they vnderſtode not that ſaying, which he ſpake vnto them. And he went downe with them, & came to Nazareth, & was obedient vnto them: but his mother kept all theſe ſayinges together in her heart. And Jeſus proſpered in wiſdō & age, & in fauour with god and mē.

The ſecond Sonday.

THe foole hath ſayd in his heart: there is no god. They are corrupte and become abhominable in their doinges: there is not one that doeth good (no not one). Dixit inſipiens. pſal. xiiii

The lorde loked downe from heauen vpon the children of men: to ſee if there were any that woulde vnderſtand and ſeeke after God.

But they are al gone out of the way, they are altogether becū abominable, ther is none ỹ doth good (no not one.) Their throte is an open ſepulchre: with their tongues they haue deceiued, the poyſon of Aſpes is vnder their lippes.

Their mouth is full of curſſing and bitternes: their feete are ſwift to ſhed bloud.

Deſtruccion and vnhappines is in their wayes: and the way of peace haue they not knowē, there is no feare of God before their yes.

Haue they no knowlege that they are all ſuch woorkers

of mischiefe, eating vp my people as it were bread, and call not vpon the Lorde.

There were they brought in great feare (euen where no feare was) for god is in the generacion of the righteous. As for you, ye haue made a mocke at the counsayl of the poore: because he putteth his trust in the lorde.

Who shall geue saluacyon vnto Israell out of Sion: when the lorde turneth the captiuitie of his people, then shall Jacob reioyce and Israell be glad.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

[14] ALmightie and euerlasting God, whiche dooest gouerne all thynges in heauen and earthe: mercifully heare the supplicacions of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

Rom. xii. SEeyng that we haue dyuerse gyftes, according to the grace that is geuen vnto vs: if any mā haue ꝑ gift of prophecy, let him haue it, that it be agreeing to the fayth. Let him that hath an office waite on his office. Let him that teacheth, take hede to hys doctryne. Let hym that exhorteth, geue attendaunce to hys exhortacion. If any mā geue, let him do it with singlenes. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cherefulnes. Let loue be with out dissimulacīō. Hate that which is euil, & cleaue vnto ꝑ whiche is good. Be kynde one to an other with brotherly loue. In geuing honor goe one before an other. Be not slothful in the bulines which ye haue in hād. Be feruēt in spirite. Apply your selues to the time. Reioyce in hope: bee pacīēt in tribulacion. Continue in praier, distribute vnto the necessitie of the saintes. Be ready to harbour. Bleſſe them which persecute you: bleſſe, I say, and curse not. Be

mery

mery with thē that are merie: wepe also with them that wepe: bee of like affection one towardes another. Bee not hie minded, but make youre selues equall to them of the lower sorte.

The Gospel.

AND the third daye was there a mariage in Cana a citie of Galyle, and the mother of Jesus was there. And Jesus was called (and hys disciples) vnto the mariage. And when the wine fayled, the mother of Jesus sayde vnto hym: they haue no wine. Jesus said vnto her: womā, what haue I to do with the? mine houre is not yet come. His mother said vnto the ministers: whatsoeuer he saieth vnto you, do it. And there were standing there. vi. waterpottes of stone, after the maner of the purifiyng of the Jewes, conteining. ii. or. iii. fyrkyns a peece. Jesus saide vnto them: fil the water pottes with water. And thei filled them vp to the brimme. And he saide vnto them: draw out now, & beare vnto the Gouernour of the feast. And they bare it. whē the ruler of the feast had tasted the water that was turned into wine, and knew not whence it was (but the ministers, which drewe the water, knewe) he called the bridegroome, and said vnto him: Euerie man at the beginning doth set forth good wine, and when men be dronke, then that whiche is woorse, but thou hast kepte the good wine vntil now. This beginning of miracles did Jesus in Cana of Galile, and shewed hys glorye, and his disciples beleued on him. Iohn.ii.

¶ The thirde Soondaye.

LORDE who shall dwelle in thy tabernacle? who shall reste vpon thy holye hyl? Domine quis habitabit. Psal.xv

Euen he that leadeth an vncorrupte lyfe, and doth the thing whiche is right: and speaketh the trueth from his harte.

He that hath vsed no deceite in his tōgue: nor done euil to his neighbour, and hath not slaundered his neighbours.

He

He that setteth not by hymselfe, but is lowelye in his owne yes, and maketh much of them that feare the lord.

He that sweareth vnto his neighbour and disappointeth hym not, though it were to his owne hinderaunce.

He that hath not geuen his money vnto vsury: nor taken rewarde agaynst the innocente. Whoso dothe these thynges: shall neuer fall.

Glory be to the father, &c.

As it was in the beginnyng, &c.

The Collect.

[15.] ALmyghtye and euerlastyng God, mercifullye looke vpon oure infirmities, and in al our daungiers and necessities, stretche foorth thy ryghte hande to helpe and defende vs, through Christ our Lorde.

The Epistle.

Roma. xii. BE not wise in your owne opinions. Recompēce to no man euil for euil. Prouide aforehand thinges honest, not only before God, but also in the syghte of al mē. If it be possible (as much as is in you) liue peaceablye with al men. Dearely beloued, auenge not youre selues, but rather geue place vnto wrath. For it is written: vengeaunce is myne, I will reward sayth the lorde. Therfore, if thyne enemie hunger, fede him, yf he thirst, geue hym drynke. For in so dooyng, thou shalte heape coales of fyre on his head. Be not ouercome of euill, but ouer come euill with goodnes.

The Gospell.

Mat. viii. WHen he was come downe from the mountaine, muche people folowed him. And beholde there came a Lepre & worshypped hym, saiyng: Maister, if thou wilte thou canst make me cleane. And Jesus putte foorth his hande and touched hym, saying: I wil, bee thou cleane: and immediatelye hys Leprosye was cleansed. And Jesus saide vnto hym, tell no manne, but

but goe and shew thy selfe to the priest, and offer the gift (that Moses commaunded to bee offered) for a witnesse vnto them.

And when Jesus was entred into Capernaum, there came vnto him a Cẽturion, & besought him, saying: Master, my seruaunt lyeth at home sicke of the palsey, and is greuously pained. And Jesus said, whẽ I come vnto him I wil heale him. The Centurion answered, & said: Sir I am not woorthie that thou shouldest come vnder my roofe: but speake the woorde onely, and my seruaunt shal be healed. For I also am a mã subiect to the autoritie of another, and haue souldiers vnder me: and I say to this man, goe, and he goeth: and to an other man, come, and he commeth: and to my seruaunt, doe thys, and he doeth it. When Jesus heard these woordes, he merueiled, & saide to them that folowed him: verely I say vnto you, I haue not founde so great faith in Jsrael. I saye vnto you, that many shal come from the East, and weste, and shall reste with Abraham, and Jsaac and Jacob, in the kyngdome of heauen: but the children of the kyngdome shalbe caste out into vtter darkenes, there shalbe weping & gnashing of teeth. And Jesus sayde vnto the Centurion: Goe thy way, and as thou beleuest so be it vnto thee: and his seruaunt was healed in the selfe same houre.

¶ The.iiii. Sonday.

Why do the heathen so furiously rage together: & why doe the people imagyn a vaine thing: The kinges of the earth stande vp, and the rulers take counsel together: against the lord and against his anoynted. *Quare fremuerunt gentes. psal. ii.*

Let vs breake theyr bondes a sunder: and cast away theyr coardes from vs.

He that dwelleth in heauen, shall laugh them to scorne: the lorde shall haue them in derision.

Then shall he speake vnto them in hys wrath, and vexe them in his sore displeasure.

Yet

Yet haue I set my kyng: vpon my holy hill of Sion. I will preache the lawe, whereof the Lorde hath sayde vnto me: thou art my sõne, this day haue I begottẽ thee.

Desyre of me, and I shall geue thee the heathen for thine inheritance: and the vttermost partes of the earth for thy possession.

Thou shalt bruse them with a rod of yron: and breake them in pieces lyke a potters vessel.

Be wise nowe therfore, o ye kinges: be learned ye that are iudges of the yearth.

Serue the lorde in feare: and reioyse (vnto him) with reuerence.

Kisse the sonne lest he be angrie, and so ye perish from the righte way: if his wrath be kiendled (yea but a litle) blessed are all they that put their trust in him.

Glory be to the father, and to the sonne, and to the. &c.

As it was in the beginning, is nowe and euer shalbe, worlde without ende. Amen.

The Collect.

[161] GOd whiche knoweste vs to bee set in the middest of so many and great daungers, that for mannes frayl-nes we cannot alwayes stande vpryghtly: Graunt to vs the health of body and soule, that al those thinges which we suffer for sinne, by thy helpe we may wel passe and ouercome, through Christ our lorde.

The Epistle.

Rom. xiii. LEt euery soule submit hymselfe vnto the auctoritie of the higher powers: for there is no power but of God. The powers that be, are ordeined of God, whosoeuer therefore resysteth power, resisteth the ordinaunce of God: But they that resist, shall receiue to themselues damnacion.

For

For rulers are not feareful to them that do good, but to them that do euil. Wylt thou be without feare of the power: do well then, & so shalt thou be prayſed of the ſame: for he is the miniſter of God, for thy wealth. But and yf thou do that which is euill, then feare, for he beareth not the ſwerde for naught: for he is the miniſter of God to take vengeaunce on hym that doth euill. Wherfore, ye muſt nedes obey, not onely for feare of vengeaunce, but alſo becauſe of conſcience: and euen for this cauſe paye ye tribute, for they are Goddes miniſters ſeruyng for the ſame purpoſe. Geue to euery man therefore his duetie: tribute, to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honor, to whom honor pertaineth.

The Goſpel.

AND when he entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuche that the ſhip was couered with waues, but he was a ſlepe. And his diſciples came to him, and awoke hym, ſaying: Maiſter ſaue vs, we periſhe. And he ſayeth vnto them: why are ye fearfull, O ye of litle fayth: Then he aroſe, and rebuked the wyndes and the ſea, and there followed a great calme. But the men merualled, ſaying: what maner of man is this, that both wyndes and ſea obey hym: And when he was come to the other ſyde, into the countrey of the Gergeſites, there met hym ij. poſſeſſed of deuils, whiche came out of the graues, and were out of meaſure fierce, ſo that no man might go by that way. And beholde, they cryed out, ſaying: O Jeſu, thou ſonne of God, what haue we to do with thee: Art thou come hither to torment vs before the tyme: And there was a good way of from them, a heerd of many Swine feding. So the deuils beſought him ſaying: If thou caſt vs out, ſuffre vs to goe into the heerde of Swine. And he ſayd vnto thē: go your wayes. Mat. viii.

Then went they out & departed into the heerde of swyne. And behold, the whole heerde of swyne was caryed hedlong into the sea, & perished in the waters. Then they that kept them, fled, and went theyr wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole citie came out to mete Jesus: and when they sawe him, they besought him that he would depart out of theyr coastes.

ℂ The.v. Sonday.

Exaudiat te dominus. Psal.xx.

The Lorde heare thee in the daye of trouble: the name of the God of Jacob defende thee.

Sende thee helpe from the Sanctuary: and strength thee out of Sion.

Remembre all thy offeringes: and accept thy brent sacrifice.

Graunt thee thy heartes desyre: and fulfyll all thy mynde.

We will reioyce in thy saluation, and triumph in the name of the Lorde oure God: the Lorde perfourme all thy petitions.

Nowe knowe I that the Lorde helpeth his annoynted, and wil heare him from his holy heauen: euen with the wholsome strength of his right hand.

Some put their trust in Chariotes, and some in horses: but we wil remembre the name of the lorde our God.

They are brought doume and fallen: but we are rysen and stand vpright.

Saue lorde, and heare vs O kyng of heauen: when we call vpon thee.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe, worlde without ende. Amen.

The

The Collet.

LOrd we beseche thee to kepe thy Churche & housholde continually in thy true religion: that they whiche do leane onlye vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power, through Christ our lorde. [17]

The Epistle.

PUt vpon you as the electe of God, tendre mercy, kyndnes, humblenes of mynde, mekenes, long suffryng, forbearyng one another, and forgeuynge one another, if any man haue a quarel against another: as Christ forgaue you, euen so do ye. Aboue all these thynges, put on loue, which is the bond of perfectnes. And the peace of God rule in your heartes: to the whiche peace ye are called in one bodye: And see that ye bee thankefull. Let the worde of Christe dwell in you plenteously, with all wisedome. Teache and exhorte your owne selues in Psalmes and Hymnes and spirituall songes, syngyng with grace in your hartes to the lorde. And whatsoeuer ye doe in woorde or deede, doe all in the name of the lorde Jesu, geuyng thankes to God the father by him. Colloss iii.

The Gospel.

THe kyngdome of heauen is like vnto a manne whiche sowed good sede in his felde: but while men slept, his enemy came, and sowed tares amonge the wheat, & went his waye. But when the blade was sprong vp, and had brought furth fruite, then appeared the tares also. So the seruauntes of the housholder came and said vnto him: Sir, diddest not thou sowe good seede in thy felde: from whence then hath it tares: he sayde vnto them: the enuyous man hath doue this. The seruauntes sayd vnto him: wilt thou then that we go and wede them vp: But he saide, naye: leste whyle Mat. xiii.

ye gather vp the tares, ye plucke vp also the wheat with them: lette bothe growe together vntil the harueſt: and in tyme of harueſt, I wil ſay to the reapers: gather ye fyrſte the tares and bynde them together in ſheues to be brent: but gather the wheat into my barne.

The vi. ſonday (if there be ſo many) ſhall haue the ſame Pſalme, Collect, Epiſtle and Goſpel, that was vpon the .v.

¶ The ſonday called Septuageſima.

Dominus regit pſal. xxiii.

THe Lorde is my ſheparde: therefore can I lacke nothyng.

He ſhall feede me in a grene paſture: and leade me forth beſide the waters of comfort.

He ſhall conuerte my ſoule: and bringe me forth in the pathes of righteouſnes, for his names ſake.

Yea, though I walke thorough the valley of the ſhadowe of death: I will feare no euill, for thou art wyth me, thy rod and thy ſtaffe comfort me.

Thou ſhalt prepare a table before me againſt them that trouble me: thou haſte annoynted my heade with oyle, and my cup ſhalbe full.

But thy louyng kyndnes and mercy ſhall folowe me all the dayes of my life: and I will dwell in the houſe of the lorde for euer.

Glory be to the father, and to the ſonne, and to the holy ghoſt.

As it was in the beginnyng, is nowe, and euer ſhall be, worlde without ende. Amen.

The Collect.

O Lord, we beſeche thee fauourably to heare the praiers of thy people, that we whiche are iuſtly puniſhed for our offences: may be mercifully deliuered by thy goodnes, for the glory of thy name, through Jeſu Chriſt our ſauior, who liueth and reigneth &c.

The

The Epistle.

PErceyue ye not, how that they whiche runne in a course, runne all, but one receiueth the reward? So runne that ye may obtayne: Euery man that proueth masteries, abstayneth from all thinges. And they do it to obtain a crowne that shall perishe, but we to obtayne an euerlastyng crowne. I therefore so runne, not as at an vncertain thyng. So fight I, not as one that beateth the ayre: but I tame my body, and bryng it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway. 1. Cor. ix.

The Gospell.

THe kyngdome of heauen is like vnto a manne that is an housholder, whiche went out early in the mornyng to hyre labourers into his vyneyarde. And when the agrement was made with the labourers for a peny a day, he sent them into his vyneyarde. And he went out about the third houre and sawe other standyng idle in the market place, and sayd vnto them: Go ye also into the vyneyarde, and whatsoeuer is right, I will geue you. And they went their way. Againe he went out about the vj. & ix. houre, & did lykewise. And about the xi. houre he went out, & founde other standyng idle, and sayd vnto them: why stande ye here all the day idle? They sayd vnto hym: because no man hath hyred vs. He sayeth vnto them: Go ye also into the vyneyarde, & whatsoeuer is right, that shall ye receyue. Mat. xx.

So, when euen was come, the lorde of the vyneyarde sayd vnto his steward: call the labourers and geue them their hyre, beginnyng at the last vntill the first. And when they did come that came about the xi. houre, they receiued euery man a penny: But when the first came also, they supposed they should haue receyued more, and

they lykewyse receyued euery man a penny. And when they had receyued it, they murmured against the good man of the house, saying: these last haue wrought but one houre & thou hast made them equall with vs, whiche haue borne the burthen and heate of the day. But he answered vnto one of them, and sayd: Frende I do thee no wrong, diddest thou not agree with me for a penny? Take that thyne is, and go thy way: I wyll geue vnto this last, euen as vnto thee. Is it not lawfull for me to do as me lusteth with myne owne goodes? Is thyne eye euill because I am good? So the last shalbe first, and the first shalbe last. For many be called and fewe chosen.

¶ The sonday called Sexagesima.

Domini est terra. Psal. xxiiii.

THe yearth is the lordes, and all that therin is: the compasse of the worlde, and they that dwell therin.

For he hath founded it vpon the seas: and prepared it vpon the fluddes.

Who shall ascende into the hyl of the Lorde? or who shall rise vp in his holy place?

Euen he that hath cleane handes and a pure heart: and that hath not lyft vp his mynde vnto vanitie, nor sworne to deceyue his neyghbour.

He shall receyue the blessyng from the Lorde: and righteousnes from the God of his saluacion.

This is the generacion of them that seke hym: euen of them that seke thy face, O Jacob.

Lyft vp your heades, O ye gates: and be ye lift vp ye euerlastyng doores, and the kyng of glory shall come in.

Who is the kyng of glory? it is the Lorde, strong and mightie: euen the Lorde mightie in battail.

Lift vp your heades (O ye gates:) and be ye lift vp ye euerlasting doores, and the kyng of glory shall come in.

Who is this kyng of glory? euen the lorde of hostes, he

is the kyng of glory.

Glory be to the father and to the sonne &c.

As it was in the begynning. &c.

The Collect.

LOrde God, whiche seest that we put not our trust in any thyng that we do: mercyfully graunt that by thy power we may be defended against al aduersitie, through Jesus Christ our Lorde.

The Epistle.

YE suffre fooles gladly, seyng your selues are wise. For ye suffre if a man bring you into bondage: yf a man deuoure: if a man take: if a man exalte himselfe: if a man smite you on the face. I speake as concernyng rebuke, as though we had been weake in this behalfe. Howbeit, wherin soeuer any man dare be bolde (I speake foolishly) I dare be bolde also. They are Hebrues, euen so am I. They are Israelytes, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more: In labours more aboundaunt: In stripes aboue measure: In prison more plenteously: In death ofte: Of the Jewes fiue tymes receiued I xl. stripes saue one: Thrise was I beaten with roddes: I was once stoned. I suffered thrise shipwracke. Night and day haue I been in the depe sea. In iorneying often: in parels of waters in parels of robbers: in ieopardyes of myne owne nation: in ieopardyes among the heathen: in parels in the citie: in parels in wyldernes: in parels in the sea: in parels among false brethren: in labour and trauayle: in watchynges often: in hunger and thirst: in fastynges often: in colde and in nakednes: beside the thynges whiche outwardly happen vnto me. I am combred dayly, & do care for al congregations. Who is weake, and I am not weake: who is offended, and I burne not:

ii. Cor. xi.

If I muste nedes boast, I wyll boast of the thinges that concerne myne infirmities. The God and father of our lorde Jesus Christ, whiche is blessed for euermore, knoweth that I lye not.

The Gospel.

Luc. viii. When muche people were gathered together, and were come to hym out of all cities, he spake by a similitude. The sower went out to sowe his seede: and as he sowed, some fell by the way syde, and it was troden doune, and the foules of the ayre deuoured it vp. And some fell on stones and assone as it was sprong vp, it withered awaye, because it lacked moystnes. And some fell among thornes and the thornes sprang vp with it and choked it. And some fell on good ground, and sprong vp & bare fruite an hundreth folde. And as he sayd these thinges, he cryed: he that hath eares to heare, let him heare. And his disciples asked hym, saying: what maner of similitude is this? And he sayd: vnto you it is geuen to know the kyngdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande. The parable is this: The seede is the worde of God: those that are beside the way, are they that heare: then commeth the deuil and taketh the worde out of their hartes, leste they should beleue and be saued. They on the stones, are they whiche when they heare, receiue the woorde with ioye: and these haue no rotes, whiche for a while beleue, and in tyme of temptation go away. And that whiche fell among thornes, are they whiche when they haue heard, go furth, and are choked with cares and riches, and voluptuous lyuing, & bryng furth no fruite. That whiche fell in the good grounde, are they whiche with a pure and good heart, heare the woorde and kepe it, and bryng furth fruite through patience.

The

The sonday called Quinquagesima.

BE thou my iudge, O lorde, for I haue walked innocently: my trust hath been also in the lorde, therfore shal I not fal. *Iudica me dñe, psal. xxvi.*

Examyne me, O Lorde, and proue me: trye out my reynes and my heart.

For thy louyng kyndnes is before myne eyes: and I will walke in thy trueth.

I haue not dwelt with vaine persons: neither wil I haue felowshyp with the deceiptful.

I haue hated the congregacion of the wicked: & will not syt among the vngodly.

I will washe my handes in innocency, O lorde: and so will I go to thine aulter.

That I may shewe the voyce of thankesgeuyng: and tell of all thy wonderous workes.

Lorde, I haue loued the habitacion of thy house: and the place where thyne honor dwelleth.

O shut not vp my soule with the synners: nor my life with the bloudthursty,

In whose handes is wickednes: and their right hande is ful of giftes.

But as for me I will walke innocently: O lorde deliuer me, and be mercyful vnto me.

My foote standethe righte: I will praise the Lorde in the congregacions.

Glory be to the father. &c. As it was in the. &c.

The Collect.

O Lorde whiche doeste teache vs, that all our doynges without charitie are nothyng woorthe: sende thy holy ghost and powre into our heartes that most excellent gyft of charitie, the very bond of peace and al vertues, without the whiche whosoeuer lyueth is counted dead before thee: Graunte this, for thy onlye sonne Jesus Christes sake.

The

At the communion.

The Epistle.

1 Cor. xiii. THough I speake with the tongues of men and of angels, and haue no loue, I am euen as sounding brasse, or as a tynklyng Cimbal. And thoughe I could prophecy, and vnderstande all secretes, and al knowlege: yea, if I haue al faith, so that I could moue mountaines out of their places, and yet haue no loue, I am nothyng. And thoughe I bestowe all my goodes to fede the poore, and thoughe I gaue my bodye euen that I burned, and yet haue no loue, it profyteth me nothyng. Loue suffreth longe, and is curteous: loue enuieth not: loue dothe not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thynkethe none euyll, reioyslethe not in iniquitie. But reioyseth in the trueth, suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Thoughe that prophetyng fayle, either tongues cease, or knowlege vanishe awaye, yet loue falleth neuer awaye. For our knowlege is vnperfecte, and our propheeying is vnperfecte: But when that, which is perfect, is come, then that whiche is vnperfect shallbee done awaye. When I was a childe I spake as a chylde: I vnderstode as a childe: I imagined as a chylde. But assone as I was a man, I put away childishnes. Nowe we see in a glasse, euen in a darke speakyng: but then shall wee see face to face. Nowe I knowe vnperfectely, but then shall I know euen as I am knowen. Nowe abideth fayth, hope, and loue: euen these thre: but the chiefe of these is loue.

The Gospell.

Luc. xviii. IEsus toke vnto him the xii. and sayd vnto them: beholde, we go vp to Jerusalem, & all shalbe fullfylled that are written by the Prophetes, of the sõne of man. For he shalbe deliuered vnto the gentyles, & shalbe mocked and despitefully intreated and spitted on. And when they haue scourged him, they will put hym

to

to death, and the third day he shall ryse again. And they vnderstode none of these thinges. And this saying was hyd from them, so that they perceyued not the thynges whiche were spoken. And it came to passe, that as he was come nigh vnto Hierico, a certain blinde mā sate by the hye way side, beggyng. And when he heard the people passe by, he asked what it meant. And they sayd vnto him, that Jesus of Nazareth passed by. And he cried saying: Jesu thou sonne of Dauid, haue mercy on me. And they whiche went before rebuked hym, that he should holde his peace. But he cryed so muche the more, thou sonne of Dauid haue mercy on me. And Jesus stoode styll, & commaunded him to be brought vnto hym. And when he was come nere, he asked hym, saying: what wilt thou that I do vnto the? and he sayd: Lord, that I may receyue my sight. And Jesus sayd vnto him, receiue thy syght, thy fayth hath saued thee. And immediatly, he receyued his syght, and folowed hym, praysing God. And all the people, when they saw it, gaue praise vnto God.

¶ The fyrst day of Lent, commonly called Ashwednesday.

O Lorde, rebuke me not in thyne indignation: neyther chasten me in thy displeasure. Domine ne Psal.vi.

Haue mercy vpon me, O Lorde: for I am weake, O lorde heale me, my bones are vexed.

My soule also is sore troubled: but Lorde howe long wilt thou punishe me?

Turne thee, O Lorde, and delyuer my soule: Oh saue me for thy mercies sake.

For in death no man remembreth thee: and who will geue the thankes in the pyt?

I am wery of my gronyng, euery night washe I my bed: and water my couche with my teares.

My beautie is gone for very trouble: & wexe away, because of all myne enemyes.

Awaye

Awaye fro me all ye that worke vanitie: for the lorde hath hearde the voyce of my wepyng.

The Lorde hath heard my petition: the Lorde wyll receiue my praier.

All myne enemies shalbee confounded and sore vexed: they shalbe turned backe and put to shame sodainly.

Glory be to the father. &c.

As it was in the beginnyng. &c. Amen

The Collect.

ALmightie and euerlastyng God, whiche hatest nothyng that thou haste made, and doest forgeue the sinnes of all them that be penitente: Creat and make in vs newe and contrite heartes, that wee worthely lamentyng oure synnes, and knowlegyng oure wretchednes, maye obtaine of thee, the God of al mercye, perfect remission and forgeuenes, thorough Jesus Christ.

The Epistle.

Ioel. ii.

TUrne you vnto me with all your hartes, with fasting, wepyng and mournyng: rent youre heartes, and not your clothes. Turne you vnto the Lorde your god, for he is gracious and mercyfull, long sufferyng, and of greate compassion, and ready to pardō wickednes. Then (no doubt) he also shall turne and forgeue: and after his chastenyng he shall let youre increase remaine for meat and drynke offerynges vnto the Lorde your God. Blowe out with the Trompet in Sion, proclayme a fasting, call the congregacion, and gather the people together: warne the congregacion, gather the elders, bryng the children and sucklynges together. Let the brydgrome go furth of his chambre, & the bryde out of her closet. Let the priestes serue the Lorde betwene the porche and the alter, wepyng and saiyng: be fauorable, O Lorde, bee fauorable vnto thy people: let not thyne heritage bee brought to suche confusion, leste

the

the heathen be lordes thereof. Wherfore shoulde they say among the Heathen: where is now their God:

The Gospell.

When ye fast, be not sad as the Hipocrites are, Math. vi.
for they disfigure their faces that it maye appeare vnto men how that they fast. Verely I saye vnto you, they haue their rewarde. But thou, when thou fastest, annointe thine head, and washe thy face; that it appeare not vnto menne howe that thou fastest, but vnto thy father whiche is in secrete: and thy father which seeth in secrete, shal reward thee openly. Laye not vppe for youre selues treasure vpõ earth, where the rust & moth doth corrupt, and where theues breake throughe and steale. But Laye vp for you treasures in heauen, where neither rust nor moth dothe corrupte, and where theues doe not breake throughe nor steale. For where your treasure is, there wil your hartes bee also.

¶ The first Sonday in Lent.

Blessed is he, whose vnrighteousnes is forgeuen: and whose sinne is couered.

Blessed is the manne, vnto whome the Lord imputeth no sinne: and in whose spirite there is no guile. Beati quorum Psal. xxxii.

For while I helde my tongue: my bones consumed awaye throughe my dayelye complaynyng.

For thy hande is heauy vpõ me both day and night: and my moysture is lyke the drought in Somer.

I will knowlage my synne vnto thee: and myne vnryghteousnes haue I not hyd.

I sayde I wyll confesse my sinnes vnto the lorde: and so thou forgauest the wickednes of my synne.

For this shall euery one that is Godly, make his prayer vnto thee, in a tyme when thou maiest bee found: but in the greate water floudes, they shall not come nye hym.

Thou arte a place to hyde me in, thou shalte preserue me from trouble: thou shalte compasse me aboute wyth songes of deliueraunce.

I wyll enfourme thee and teache thee in the waye wherein thou shall go: and I will guyde thee wyth mine eye.

Be ye not like horse & Mule, which haue no vnderstandyng: whose mouthes must be holden with bitte and bridle, lest they fall vpon thee.

Great plagues remaine for the vngodlye: but who so putteth his truste in the lorde, mercye embraceth hym on euery side.

Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Glory be to the father, and to the sonne, and to the holy ghoste.

As it was in the beginnyng, and is nowe: and euer shalbe worlde without ende. Amen.

The Collect.

Lord, whiche for oure sake dyddeste faste forty dayes and fourtie nightes: Geue vs grace to vse suche abstinence, that oure flesh beyng subdued to the spirite, wee maye euer obeye thy Godlye motions, in righteousnesse and true holinesse, to thy honoure and glorye: whiche lyuest and reignest. &c.

The

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of God in vayne. For he sayeth, I haue heard thee in a tyme accepted: and in the daye of saluacion haue I succoured thee. Beholde nowe is that accepted time: beholde nowe is that day of saluacion. Let vs geue no occasion of euil, that in our office be foūde no faute, but in all thynges let vs behaue our selues as the ministers of God: In muche patience, in afflictions, in necessities, in anguyshes, in strypes, in prysonmentes, in strifes: in labours, in watchynges, in fastinges, in pureines, in knowlege, in long suffring, in kindnes, in the holy goste, in loue vnfayned, in the woorde of trueth, in the power of God: by the armoure of righteousnes of the ryght hande and on the left: by honoure and dyshonour: by euill reporte and good reporte: as deceyuers and yet true: as vnknowen and yet knowen: as dying, and beholde we lyue: as chastened and not killed: as sorowyng and yet alway mery: as poore and yet make many riche: as hauing nothyng, and yet possessyng all thynges. ii. Cor. vi.

The Gospell.

THen was Jesus led awaye of the spirite into wyldernesse, to be tempted of the deuyll. And when he had fasted fourty dayes and fourty nightes, he was at the last an hungred. And when the tempter came to hym, he sayed: yf thou be the sonne of God, commaunde that these stones be made bread. But he aunswered and sayed: it is wrytten, man shall not lyue by bread only, but by euery woorde that procedeth out of the mouthe of God. Math. iiii.

Then the deuill taketh hym vp into the holy cytye, and setteth hym on a pynacle of the temple, and sayeth vnto hym: if thou be the sõne of God, cast thy self downe hedlong. For it is wrytten: he shall geue his Aungels charge ouer thee, and with their hãdes they shall holde thee vp, leste at any tyme thou dashe thy foote against a stone. And Jesus sayed vnto hym: it is written agayne: Thou shalt not tempte the Lorde thy God.

Agayne, the deuyll taketh hym vp into an exceedyng high mountayne, and sheweth hym all the kyngdomes of the worlde, and the glory of them, and sayeth vnto hym: all these wyll I geue thee, if thou wylt fall downe and worshyp me. Then sayeth Jesus vnto hym: Auoide Sathã, for it is wrytten: Thou shalt worshyp the Lord thy God, and hym onely shalt thou serue. Then the deuyll leaueth hym, and beholde, the Aungels came and ministred vnto hym.

The seconde Sonday.

De profũdis. psal. cxxx.

OUt of the depe haue I called vnto thee, O Lorde: Lorde heare my voyce.

Oh let thyne eares consyder well: the voyce of my complaynte.

If thou Lord wilt be extreme to marke what is done amysse: Oh Lord, who may abyde it?

For there is mercy with thee: therfore shalt thou be feared.

I looke for the Lord, my soule doth wayte for hym: in his woorde is my trust.

My soule flyeth vnto the Lorde, before the mornyng watche: I saye, before the mornyng watche.

O Jsrael trust in the Lorde, for with the Lorde there is mercy: and with hym is plenteous redemption.

And

And he shall redeme Israell: from all his synnes.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, and is now: and euer shal be worlde without ende. Amen.

The Collect.

ALmightye God, whiche doest see that we haue no power of oure selues to helpe our selues: kepe thou vs both outwardly in oure bodies, and inwardly in oure soules, that we maye be defended from all aduersities whiche maye happen to the body, and from all euel thoughtes which maye assault & hurte the soule: through Jesus Christ. &c.

The Epistle.

WE beseche you brethren, and exhorte you by the lorde Jesus, that ye increase more and more, euē as ye haue receyued of vs, howe ye oughte to walke and to please God. For ye knowe what commaundemētes we gaue you by our lorde Jesu Christ. For this is the wyll of God, euen youre holynes, that ye should abstayne from fornication, and that euery one of you should knowe howe to kepe his vessel in holines and honoure, and not in the luste of concupiscence as do the heathen, whiche knowe not God: that no man oppresse and defraude his brother in bergaining: because that the lorde is the auenger of all suche thynges, as we tolde you before and testified. For God hath not called vs vnto vnclennesse, but vnto holines. He therfore that despiseth, despiseth not man, but God, whiche hathe sente his holye spirite among you. 1. Thess. iiii.

The Gospell.

Matth. xv.

IEsus went thence, and departed into the coastes of Tyre and Sidon: and behold, a woman of Canaan (whiche came out of the same coastes) cried vnto hym, saying: haue mercye on me, O Lorde, thou sonne of Dauid: My daughter is pyteously vexed with a deuell. But he aunswered her nothing at all. And his disciples came and besought hym, saying: sende her awaye, for she cryeth after vs. But he aunswered, and saied: I am not sent, but to the lost shepe of the house of Israell. Then came she and worshipped hym, saying: Lorde, helpe me. He aunswered and saied: it is not mete to take the childrens bread & cast it to dogges. She aunswered and saied: trueth Lorde, for the dogges eate of the crummes whiche fall from their maisters table. Then Iesus aunswered and sayed vnto her: O woman, great is thy faith, be it vnto thee, euen as thou wilt. And her daughter was made whole euen at the same tyme.

¶ The. iii. Sonday.

Iudica me deus. Psa. xliii.

GEue sentence with me (O God,) and defende my cause against the vngodly people: Oh delyuer me from the deceytfull and wicked man.

For thou arte the God of my strength, why haste thou put me from thee? and why go I so heuely, whyle the enemye oppresseth me?

Oh, send out thy light and thy truthe, that they maye leade me: & bring me vnto thy holy hil, & to thy dwelling.

And that I maie go vnto the aultare of God, euen vnto the God of my ioye and gladnes: and vpon the harpe will I geue thankes vnto thee (O God) my God.

Why art thou heauy (O my soule:) and why arte thou so disquieted within me?

O put thy trust in God: for I wyll yet geue hym thankes

whiche

whiche is the helpe of my countenaunce and my God.
Glory be to the father and to the sonne.&c.
As it was in the beginning.&c.

The Collect.

WE beseeche thee almighty God, looke vpon the hartye desires of thy humble seruauntes, and stretche forth the right hande of thy maiestie, to bee oure defence against all oure enemies: through Jesus Christe oure Lorde.

The Epistle.

BE you the followers of God as dere children, walke in loue, euen as Christe loued vs, and gaue himselfe for vs an offring and a sacrifyce of a swete sauour to god. As for fornication and all vnclennes or couetousnes, let it not be once named among you, as it becommeth sainctes: or fylthynes or folishe talking or iesting, whiche are not comely, but rather geuing of thankes. For this ye knowe, that no whoremõger, either vncleane person, or couetous persõ (which is a worshipper of ymages) hathe anye inheritaunce in the kingdome of Christ and of God. Let no man deceiue you with vaine wordes. For because of suche thynges, commeth the wrath of God vpon the children of disobedience. Be not ye therfore companions of them. Ye were sometime darckenes, but nowe are ye light in the lorde: walke as children of light, for the fruite of the spirite consisteth in all goodnes, and righteousnesse, and truthe. Accepte that whiche is pleasyng vnto the Lorde, and haue no felowshyp with the vnfruitful workes of darcknes, but rather rebuke them. For it is a shame euen to name those thynges, whiche are done of them in secrete: but all thinges when they are brought forth by the light Eph.v.

are manifest. For whatsoeuer is manifest, thesame is lyght: wherfore he sayeth, awake thou that slepest, and stande vp from death, and Christ shall geue thee light.

The Gospell.

Luc.xi. IEsus was casting out a deuel that was dõme. And when he had cast out the deuel, the dõme spake, and the people wondered. But some of them saied: he casteth out deuils through Belzebub the chiefe of the deuels. And other tempted him, & required of him a signe from heauen. But he knowyng their thoughtes, sayed vnto them: Euery kyngdome deuided against it selfe, is desolate: and one house doth fall vpon another. If Sathan also be deuided againste hymselfe, howe shall his kyngdome endure? Because ye saye that I cast out deuels through Belzebub: If I by the helpe of Belzebub caste oute deuels, by whose helpe do your chyldren caste them oute? Therfore shall they be youre iudges. But if I with the fynger of God caste out deuels, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house: the thinges that he possesseth are in peace. But when a stronger then he commeth vpon hym, he taketh from hym all his harnes (wherin he trusted) and deuideth his goodes. He that is not with me, is against me. And he that gathereth not with me, scattereth abrode. When the vncleane spirit is gone out of a man, he walketh through drye places, seekyng rest. And when he fyndeth none, he sayeth: I wyll returne agayne into my house whence I came out. And when he commeth, he fyndeth it swepte and garnisshed. Then goeth he & taketh to hym. vii. other spirites worse then himselfe: and they entre in and dwell there. And the ende of that man is worse then the beginning. And it fortuned that as he spake these thinges, a certaine woman of the company lifte vp her voice, and saied vnto hym: happy is the wombe that bare thee, and the pappes

pappes whiche gaue the lucke. But he sayd: yea, happy are they that heare the woorde of God and kepe it.

¶ The.iiii. Sonday.

GOd is oure hope and strength: a very prestente helpe in trouble. Deus noster refugium. psal.xlvi.

Therfore wil not we feare, though the earth be moued: and though the hilles be caryed in the middest of the sea.

Though the waters therof rage and swell: and though the mountaines shake at the tempest of the same.

The ryuers of the floude therof shall make glad the citie of God: the holy place of the tabernacle of the moste highest.

God is in the middest of her, therfore shall she not be remoued: God shall helpe her, and that ryght early.

The heathen make muche a doe, and the kyngdomes are moued: but God hath shewed his voyce, and the earth shall mealte awaye.

The Lord of hostes is with vs: the God of Jacob is oure refuge.

O come hither, and beholde the workes of the Lord: what destruccion he hath brought vpon the earth.

He maketh warres to ceasse in all the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the Chariotes in the fyer.

Be styll then, and knowe that I am God: I wylbe exalted among the heathen, and I wylbe exalted in the earth.

Glory be to the father. &c.

As it was in the begynnyng.

The Collect.

GRaunte we beseche thee almyghtye God, that we, whiche for oure euill dedes are worthely punyshed: by the comforte of thy grace may mercyfully be releued, through our Lorde Jesus Christe.

The

The Epistle.

Gala. iiii.

TEll me (ye that desyre to be vnder the lawe) doe ye not heare of the lawe? For it is written that Abraham had. ii. sonnes, the one by a bonde mayde, the other by a frewoman. Yea, and he which was borne of the bond woman, was borne after the flesshe: but he whiche was borne of the frewoman, was borne by promes: whiche thinges are spoken by an allegory. For these are two testamētes, the one from the mount Sina, whiche gendreth vnto bondage, whiche is Agar: For mount Sina is Agar in Arabia, and bordreth vpon the citie, which is nowe called Jerusalem, and is in bondage with her children. But Jerusalem, whiche is aboue, is free, whiche is the mother of vs al. For it is wrytten, reioyce thou barren that beareſt no children: breake forthe and crye, thou that trauayleſt not. For the desolate hath many moe children then she whiche hath an husbande. Brethren, we are after Jsaac the chyldren of promes. But as then, he that was borne after the flesshe persecuted hym that was borne after the spirite: Euen so is it nowe. Neuertheleſſe, what sayeth the scripture? put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not bee heire with the sonne of the frewoman: So then brethren, we are not children of the bonde woman, but of the frewoman.

The Gospell.

John. vi.

IEsus departed ouer the sea of Galile, which is the sea of Tiberias, and a great multitude followed him, because thei sawe his miracles whiche he dyd on them that were diseased. And Jesus went vp into a mountayne, and there he sate with his disciples. And Easter, a feaste of the Jewes, was nye. whē Jesus then lift vp his yes & sawe a great com-

company come vnto him, he sayeth vnto Philip: whence shall we bye bread that these may eate? Thys he sayd to proue him: for he himselfe knewe what he woulde dooe. Philip answered him: two hundreth penyworthe of bread are not sufficient for them, that euery manne may take a litle. One of his disciples (Andrew, Simō Peters brother) saith vnto him: There is a lad here which hath fyue barley loaues and twoo fyshes: but what are they among so many? And Jesus sayde: make the people sit downe. There was muche grasse in the place: so the men sate downe, in number about fiue thousand. And Jesus toke the bread, and when he had geuen thankes, he gaue to the Disciples, and the Disciples to them that were set downe: and lykewyse of the fyshes almuche as they woulde. When they had eaten inough, he sayde vnto his Disciples: gather vp the broken meate whiche remayneth, that nothing be lost. And they gathered it together and filled .xii. baskets with the broken meate of the fiue barly loaues: which broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) sayde: this is of a trueth the same prophete that shoulde come into the worlde.

¶ The .v. Sonday.

SAue me (O god) for thy names sake: and auenge me in thy strength. *Deus in nomine tuo. psal. liiii.*

Heare my prayer (O God:) and harken vnto the wordes of my mouth.

For straungers are rysen vp agaynste me: and Tirauntes (whiche haue not God before theyr iyes) seke after my soule.

Beholde, god is my helper: the Lord is with them that vpholde my soule.

He shall reward euell vnto myne enemyes: destroye thou them in thy trueth.

An

An offering of a free hart will I geue thee, and praise thy name (O lorde:) because it is so comfortable.

For he hath delyuered me out of all my trouble: and myne eye hath seene his desire vpon myne enemies.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

WE beseche thee almyghtie God, mercifullye to looke vpon thy people: that by thy greate goodnesse, they may be gouerned and preserued euermore both in body and soule: through Jesus Christe our Lorde.

The Epistle.

Hebr. 9.

CHriste being an high priest of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to saye, not of this building, neither by the bloud of goates and calues, but by his owne bloud he entred in once into the holy place, and founde eternall redemption. For if the bloude of oxen and of goates, and the ashes of a younge kowe, when it was sprynkled, purifyeth the vncleane as touching the purifying of the flesshe: how muche more shal the bloud of Christ (which through the eternal spirite, offered himselfe without spot to God) pourge your conscience from dead workes for to serue the liuing God? And for this cause is he the mediatour of the new testamente: that through deathe whiche chaunced for the redemption of those transgressyons that were vnder the firste testamente, they whiche are called, might receyue the promes of eternall inheritaunce.

The

The Sonday next before Easter.

The Gospel.

WHiche of you can rebuke me of sinne? If I saye the truthe, why doe ye not beleue me? He that is of God, heareth Goddes wordes: ye therefore heare them not, because ye are not of God. Iohn.viii.

Then answered the Jewes, and sayd vnto him: saye we not wel that thou art a Samaritan & haste the deuil? Jesus answered: I haue not the deuill, but I honor my father, and ye haue dishonored me. I seke not myne owne prayse: there is one that seketh and iudgeth. Verely, verely, I saye vnto you: if a manne kepe my saiyng, he shall neuer see death. Then sayd the Jewes vnto hym: nowe knowe we that thou hast the deuil. Abrahã is dead, & the Prophetes, and thou sayeste: If a man kepe my saiyng, he shall neuer taste of deathe. Art thou greater then our father Abrahã, whiche is deade (And the Prophetes are dead: whome makeste thou thy selfe? Jesus answered: if I honor my selfe, myne honor is nothyng. It is my father that honoreth me, which ye say is your god, & yet ye haue not knowen hym: but I knowe hym. And if I saye I knowe hym not, I shalbe a lyer, lyke vnto you. But I knowe him, and kepe his saiyng. Your father Abraham was glad to see my daye: and he sawe it and reioyced. Then said the Jewes vnto him: Thou art not yet .l. yere olde, and haste thou seen Abrahã? Jesus sayde vnto them: Verely, verely, I saye vnto you: yer Abraham was borne, I am. Then tooke they vp stones to caste at hym: but Jesus hyd him selfe and went out of the temple.

HEare my cryynge, O God: geue eare vnto my prayer. EXaudi deus deprecationẽ psal.lxi.

From the endes of the yearth wil I cal vnto thee: when my heart is in heauynes.

Oh set me vp vpon the rocke that is higher then I: for thou haste been my hope, and a stronge tower for me

against the enemy.

I will dwell in thy tabernacle for euer: and my truste shalbe vnder the couerynge of thy wynges.

For thou, O Lorde, hast hearde my desyres: and hast geuen an heritage vnto those that feare thy name.

Thou shalt graunt the kyng a long life: that his yeres may endure thoroughout all generations.

He shall dwell before God for euer: O prepare thy louyng mercy & faythfulnes, that they maye preserue him.

So will I alwaye synge prayse vnto thy name: that I may dayly performe my vowes.

Glory be to the father &c. As it was in the. &c.

The Collect.

ALmightie and euerlastynge God, whiche of thy tender loue towarde man, haste sente our sauior Jesus Christ to take vpon him oure flesshe, and to suffre death vpon the crosse, that all mankynde shoulde folowe the example of his greate humilitie: mercifully graunte, that we both folowe the example of his pacience, and be made partakers of his resurrection, thorughe thesame Jesus Christ our lorde.

The Epistle.

LEt thesame mynde bee in you, that was also in Christ Jesu: which when he was in the shape of God, thought it no robbery to be equal wyth God: neuertheless he made himselfe of no reputacion, takyng on him the shape of a seruaunte, and became like vnto men, and was founde in his apparel as a man. He humbled himselfe and became obediente to the death, euen the death of the crosse. Wherefore, God hath also exalted him on high, and geuen him a name whiche is aboue all names: that in the name of Jesus euery knee shoulde bowe, both of thinges in heauen, and thynges in yearth, and thinges vnder the yearth, and that alltõg ues shoulde confesse that Jesus Christe is the lorde, vnto the prayse of God the father.

philip. ii.

The

The Gospell.

AND it came to passe, when Jesus had finished all theise sayinges, he sayd vnto his disciples: ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer to bee crucified. Then assembled togither the chiefe Priestes, and the Scribes, and the Elders of the people vnto the palace of the high priest (which was called Cayphas) and helde a counsayl that they might take Jesus by subteltie, and kill him. But they sayd: not on the holy daye, leste there be an vproare among the people. Mat. xxvi.

When Jesus was in Bethany in the house of Simon the Leper, there came vnto hym a woman hauyng an Alabaster bore of precious oyntment, and powred it on his head, as he sate at the bourde. But when his disciples sawe it, they had indignacion, saying: whereto serueth this waste? This oyntment might haue been well solde & geuen to the poore. When Jesus vnderstode that, he sayd vnto them: why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you: but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she did it to bury me. Verely I say vnto you: whersoeuer this gospell shalbe preached in al the worlde, there shall also this that she hath done, be tolde for a memoriall of her. Then one of the xii. (whiche was called Judas Iscarioth) went vnto the chiefe priestes, and sayd vnto them: what will ye geue me, and I will deliuer hym vnto you? And they appointed vnto him xxx. pieces of siluer. And from that tyme furth he sought opportunitie to betray hym. The first day of swete bread, the disciples came to Jesus, saying vnto him: where wilt thou that we prepare for thee, to eate the Passeouer? And he sayd: Go into the citie, to suche a man, & say vnto him, the Maister sayth: my tyme is at hand, I will kepe my Easter by thee with my disciples. And the disciples did as Jesus had

appointed them, and they made ready the passeouer. ¶When the euen was come, he sate doune with the xij. And as they did eate, he sayd: Verely I say vnto you, that one of you shall betray me. And they were exceding sorowful, and began euery one of them to say vnto him: Lorde, is it I? he answered and sayd: he that dippeth his hãd with me in the dishe, the same shal betraye me. The sonne of man truely goeth, as it is written of him: but woe vnto that man, by whom the sonne of man is betrayed. It had been good for that man, if he had not been borne. Then Judas, which betraied him, answered and sayd: Maister, is it I? he said vnto him: thou hast sayd. ¶When they were eatyng, Jesus toke bread, and when he had geuen thankes, he brake it and gaue it to the disciples, & sayd: Take, eat, this is my body. And he tooke the cuppe, and thanked, and gaue it them, saying: drinke ye all of this: For this is my bloud (whithe is of the newe testament) that is shed for many, for the remission of synnes. But I say vnto you: I will not drinke hencefurth of this fruite of the vyne tree, vntyll that day when I shall drynke it newe with you, in my fathers kyngdome. And when they had sayd grace, they went out vnto mount Oliuete. Then sayth Jesus vnto them: all ye shalbe offended because of me this night. For it is written: I will smyte the shepherde and the shepe of the flocke shalbe scattered abroade: but after I am rysen again, I will go before you into Galilee. Peter answered and sayd vnto him: though all men be offended because of thee, yet wil not I be offended. Jesus sayd vnto him: verely I say vnto thee, that in this same night before the cocke crowe: thou shalt deny me thryse. Peter sayd vnto him: yea, though I should dye with thee, yet will I not deny thee: lykewyse also said all the disciples.

Then came Jesus with thẽ vnto a farmeplace, (which is called Gethsemane) and sayd vnto the disciples: Syt ye here, whyle I go and pray yonder. And he tooke

with

with him Peter and the two sonnes of Zebede, and began to waxe sorowfull and heauy. Then sayd Jesus vnto thē: My soule is heauy euen vnto the death: Tary ye here and watche with me. And he went a litle farther and fell flat on his face, and prayed, saying: O my father if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. And he came vnto the disciples and found them a slepe, and sayd vnto Peter: what, could ye not watche with me one houre? watche and praye, that ye entre not into temptation: the spirite is willyng, but the flesshe is weake. He went away once againe and prayed, saying: O my father, yf this cup may not passe away frō me except I drinke of it, thy wil be fulfylled: and he came & found them a slepe agayne, for their eyes were heauy. And he left them, and went againe and prayed the third tyme, saying the same woordes. Then cōmeth he to his disciples, and sayth vnto them: Slepe on now & take your rest. Behold, the houre is at hand, and the sonne of man is betrayed into the handes of synners. Ryse, let vs be goyng: behold, he is at hand that doth betray me.

While he yet spake: lo, Judas one of the nombre of the xij. came, and with him a great multitude with swoordes and staues sent from the chief priestes and elders of the people. But he that betrayed hym, gaue them a token, saying: whomsoeuer I kysse, the same is he, holde hym fast. And furthwith he came to Jesus, and sayd: hayle Maister, & kyssed him. And Jesus sayd vnto hym: frend, wherfore art thou come? Then came they and layde handes on Jesus, and toke him. And beholde, one of them whiche were with Jesus, stretched out his hand and drew his swoorde, and stroke a seruaunt of the hye Priest, and smote of his eare. Then sayd Jesus vnto hym: put vp thy swoorde into the sheath, for all they that take the swoorde, shall perishe with the swoorde. Thynkest thou that I cannot nowe pray to my father, and he shall geue me euen nowe more then xij. legions of Angelles? But howe then shall the scriptures bee fulfylled? For thus

must it be. In that same houre sayd Jesus to the multitude: ye be come out as it were to a theefe with swordes and staues, for to take me. I sate dayly with you teaching in the temple, and ye tooke me not. But all this is done that the scriptures of the Prophetes might be fulfilled. Then all the disciples forsoke him, and fled. And they toke Jesus & led him to Cayphas the hye Priest, where the Scribes and the Elders were assembled.

But Peter folowed hym a far of vnto the hye priestes palace: and went in and sate with the seruauntes to see thende. The chiefe priestes & the elders and all the counsail sought false wytnesse against Jesus (for to put hym to death) but found none: yea, when many false wytnesses came, yet found they none. At the last came. ij. false wytnesses, & sayd: This felow sayd: I am able to destroy the temple of God, and to buylde it againe in. iij. dayes. And the chiefe priest arose, & sayd vnto him: aunswerest thou nothing? why do these beare wytnes against thee? But Jesus held his peace. And the chiefe priest aunswered & sayd vnto him. I charge thee by the lyuing God, that thou tel vs, whether thou be Christ the sonne of God. Jesus sayd vnto hym: thou hast sayd. Neuertheless I say vnto you: hereafter shall ye see the sonne of man sitting on the right hand of power, & comming in the cloudes of the skye. Then the hye priest rent his clothes, saying: he hath spoken blasphemy, what nede we of any mo wytnesses? Behold, now ye haue heard his blasphemy: what thinke ye? They aunswered and sayd: he is worthy to dye. Then did they spyt in his face, & buffeted him with fystes. And other smote him on the face with the palme of their handes, saying: tel vs thou Christ, who is he that smote thee? Peter sate without in the palace, and a damosel came to him, saying: thou also wast with Jesus of Galile: but he denied before thē al, saying: I wot not what thou sayest. When he was gone out into the porche, another wenche sawe him, & sayd vnto them that were there: This felow was also with Jesus of Nazareth. And agayne he de-

nyed

nied with an othe, saying: I do not know the man. And after a while came vnto him they that stode by, and sayd vnto Peter: surely thou art euē one of thē, for thy speche bewrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediatly the cocke krewe. And Peter remembred the worde of Jesu, whiche sayd vnto him: before the cocke krow, thou shalt deny me thrise: and he went out and wept bitterly.

When the morning was come, all the chiefe priestes & the elders of the people helde a cousaill against Jesus, to put hym to death, & brought him bound, & deliuered hym vnto Poncius Pylate the deputie. Then Judas (whiche had betrayed him) seyng that he was cōdemned, repēted himselfe, and brought againe the. xxx. plates of siluer to the chief priestes and elders, saying: I haue synned, betraying the innocent bloud. And they sayd: what is that to vs? se thou to that. And he cast downe the siluer plates in the temple, and departed, and went and hāged him selfe. And the chief Priestes toke the siluer plates, & said: It is not lawfull for to put them into the treasure, because it is the price of bloud. And thei toke councell and bought with them a potters felde to burie straungers in. Wherefore the felde is called Haceldema, that is, the felde of bloud, vntill this day. Then was fulfilled that whiche was spoken by Jeremie the prophet, saying: and thei toke xxx. siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters felde, as the Lord appointed me. Mat. xxvii.

Jesus stode before the deputie, and the deputie asked hym, saying: Art thou the king of the Jewes? Jesus sayde vnto hym: thou sayest. And when he was accused of the chief priestes and elders, he answered nothyng. Then said Pilate vnto hym: hearest thou not howe many witnesses they laye agaynste thee? And he answered him to neuer a worde: in so muche that the deputie maruayled greately. At that feaste, the deputie was woont to delyuer vnto the people a prisoner, whom they would desire. He had then

a notable

a notable prisoner called Barrabas. Therfore, when they were gathered together, Pylate sayd: whether wyll ye that I geue lose vnto you Barrabas, or Jesus whiche is called Christ: For he knewe that for enuy they had deliuered him. When he was set doune to geue iudgement, his wyfe sent vnto him, saying: haue thou nothyng to do with that iust man: For I haue suffred many thynges this day in my slepe, because of hym. But the chiefe priestes and Elders persuaded the people that they shoulde aske Barrabas, & destroy Jesus. The deputie answered, and sayd vnto them: whether of the twayne wyll ye that I let lose vnto you: They sayd: Barrabas. Pylate sayd vnto them: what shal I do then with Jesus, which is called Christ: They all sayd vnto hym: let hym be crucified. The deputie sayd: what euill hath he done: But they cried the more, saying: let hym be crucified. When Pylate sawe that he could preuayle nothyng, but that more busynes was made, he toke water & washed his handes before the people, saying: I am innocent of the bloud of this iust person, ye shall see. Then answered all the people and sayd: his bloud be on vs, and on our children.

Then let he Barrabas lose vnto them, and skourged Jesus, & deliuered hym to be crucified. Then the souldiers of the deputie toke Jesus into the common hall, & gathered vnto hym all the company: and they stripped hym, and put on hym a purple robe, and platted a croune of thornes, and put it vpon his head, and a rede in his right hãde, & bowed the knee before him, & mocked him, saying: hayle kyng of the Jewes: & when they had spyt vpõ him, thei toke the rede & smote him on the head. And after that they had mocked him, they toke the robe of him agayne, & put his owne rayment on him, and led him away to crucifie him. And as they came out they found a mã of Cirene (named Symon) him they compelled to beare his crosse. And they came vnto the place whiche is called Golgotha, that is is to say (a place of dead men sculles) & gaue hym vyneger to drynke myngled with gall. And when

he

he had tasted therof, he would not drynke. When they had crucified hym, they parted his garmentes, and did cast lottes: that it might be fulfilled which was spoken by the Prophet: They parted my garmentes among them, and vpon my vesture did they cast lottes. And they sate and watched hym there, and set vp ouer his head the cause of his death written: This is Jesus the kyng of the Jewes. Then were there .ij. theues crucified with hym, one on the right hand, and another on the left. They that passed by, reuyled him waggyng their heades, and saying: thou that destroyedst the temple of God, and dyddest buylde it in thre daies, saue thy selfe. If thou be the sonne of God, come doune from the crosse. Likewise also the high Priestes, mockyng hym, with the Scribes and Elders, sayd: he saued other, hymselfe he cannot saue. If he be the kyng of Jsrael, let hym nowe come doune from the crosse, and we will beleue hym. He trusted in God, let him deliuer him nowe, if he wyll haue him, for he sayed: I am the sonne of God. The theues also whiche were crucifyed with him, cast the same in his teethe. From the sixt houre was there darkenesse ouer all the lande, vntill the nynth houre. And aboute the nynth houre, Jesus cryed with a loude voyce, saying: Ely, Ely, lamasabathany: that is to say: My God, my God, why hast thou forsaken me: Some of them that stoode there, when they heard that, sayd: This man calleth for Helias. And straight way one of them ranne and toke a sponge, and when he had fylled it full of vyneger, he put it on a reede, and gaue hym to drinke. Other sayd: let be, let vs see whether Helias will come and deliuer hym. Jesus, when he had cried agayne with a loude voyce, yelded vp the ghost. And beholde, the vayle of the temple did rent into two partes, from the top to the botome, and the yerth did quake, and the stones rent, and graues did open, and many bodies of saintes, whiche slept, arose and went out of the graues after his resurrection, and came into the holy

holy citie, and appeared vnto many.

When the Centurion, and they that were with him watchyng Iesus, sawe the yerthquake & those thynges whiche happened, they feared greatly, saying: Truely, this was the sõne of God. And many women were there (beholdyng him a farre of) whiche folowed Iesus from Galilee, ministring vnto him: Emong whiche was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedes children.

¶ Monday before Easter.

The Epistle.

Esai. xliij. What is he this, that commeth from Edom, with red colored clothes of Bosra: (whiche is so costly clothe) & commeth in so mightely with all his strength: I am he that teacheth righteousnes and am of power to help. Wherfore then is thy clothyng red, and thy rayment lyke his that treadeth in the wyne presse: I haue troden the presse my selfe alone, and of all people there is not one with me.

Thus will I tread doune myne enemies in my wrath, and sette my feete vpon them in mine indignacion. And their bloud shall bespryng my clothes, and so wil I stayne all my rayment. For the day of vengeaunce is assigned in my heart, and the yere when my people shalbe deliuered is come. I loked aboute me, and there was no man to shewe me any helpe. I meruayled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnes sustayned me. And thus will I tread doune the people in my wrath, and bathe theim in my displeasure, and vpon the eyarth will I lay their strength.

I wil declare the goodnes of the lorde, yea & the praise of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel: whiche he hath geuen them of his owne fauor, and accordyng to the multitude

of

of his louyng kyndnesses. For he sayd: these no doubte are my people and no shrinkyng children, and so he was their sauior. In their troubles, he was also troubled wyth them: and the Angell that wente furth from his presence, deliuered them. Of very loue and kyndnes that he had vnto them, he redemed them. He hath borne them and caried them vp, euer sence the worlde began: But after they prouoked him to wrath and vexed his holy mynde, he was their enemy and fought againste them hymselfe. Yet remembred Israell the olde tyme of Moses and hys people, sayyng: where is he that broughte them from the water of the sea, with them that fedde his shepe: where is he that hath geuen his holy spirit among them: he led thē by the righthand of Moses, with his glorious arme: deuidyng the water before them (whereby he gate hym selfe an euerlastyng name) he led them in the depe, as an horsse is led in the playne, that they shoulde not stumble, as a tame beast goeth in the felde: and the breath geuen of God, geueth him rest.

Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke doune then from heauen, and beholde the dwellyng place of thy sanctuary and thy glory. Howe is it that thy gelously, thy strengthe, the multitude of thy mercyes and thy louynge kyndnes, will not be intreated of vs: yet art thou oure father. For Abraham knoweth vs not, neither is Israell acquaynted with vs: But thou Lord, art our father and redeiner, and thy name is euerlastynge. O Lorde, wherefore haste thou led vs out of thy way: wherfore hast thou hardened our heartes that we feare thee not: Be at one with vs againe for thy seruauntes sake, and for the generacion of thyne heritage. Thy people haue had but a litle of thy Sanctuary in possession, for oure enemyes haue troden doune the holy place. And we were thyne from the beginnyng, when thou wast not their Lorde, for they haue not called vpon thy name.

The

The Gospel.

Mat. xiiii. AFter two daies was Easter, and the dayes of swet bread. And the hie priestes and the Scribes sought how they might take him by crafte, & put him to death. But they sayde: not in the feast daye, leste any busines arise among the people. And when he was at Bethany in the house of Symon the leper, euen as he sate at meat, there came a womā hauyng an Alabaster boxe of oyntmente called Narde, that was pure and costly: and she brake the boxe & powred it vpon his head. And there were some that were not contente within them selues, and sayde: what neded this waste of oyntment? for it mighte haue been solde for more then ccc. pence, & haue been geuen vnto the poore. And they grudged agaynste her. And Jesus sayde: let her alone, why trouble ye her? She hath done a good worke on me: for ye haue poore with you alwayes, & whensoeuer ye wyll, ye may do them good: but me haue ye not alwayes. She hath done that she coulde, she came afore hād to anoynte my body to the buriyng. Verely I saye vnto you: whersoeuer this Gospell shalbe preached throughout the whole worlde, this also that she hath done, shalbe rehearsed in remembraunce of her.

And Judas Iscarioth, one of the xii. went awaye vnto the hye priestes to betraye hym vnto them. When they hearde that, they were glad, & promised that they woulde geue him money. And he soughte howe he mighte conueniently betraye hym. And the fyrste daye of swete bread (when they offered Passeouer) his disciples sayde vnto him: where wilt thou that we go and prepare that thou maōest eat the Passeouer? And he sēt furth two of his disciples, and sayd vnto them: go ye into the citie, and there shall mete you a man bearyng a pitcher of water, folowe him. And whithersoeuer he goeth in, saye ye vnto the goodman of the house, the master sayth: where is the gest chāber, where I shall eate Passeouer with my disciples?

And

And he wil shew you a great parlour paued and prepared:there make ready for vs.And hys Disciples wente furth and came into the citie,and founde as he had sayd vnto them:and they made ready the passeouer.And whē it was now euentide,he came with the.xii.And as they sate at boorde and did eate,Jesus sayd: verely I say vnto you,one of you (that eateth with me) shall betraye me.And they began to be sory, and to say to him one by one:is it I?and an other sayd:is it I?he answered and sayd vnto them: it is one of the.xii.euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him,but woe to that man by whome the sonne of man is betrayed:Good were it for that man if he had neuer bene borne.And as they dyd eate,Jesus tooke breade,and when he had geuen thankes he brake it,and gaue to them,and sayd:Take,eate, this is my bodye.And he toke the cup,and when he had geuen thankes,he tooke it to them,and they all dranke of it. And he sayd vnto them:Thys is my blonde of the new testament,whiche is shed for many.Verelye I saye vnto you: I will drynke no more of the fruycte of the vyne, vntyll that day that I drinke it newe in the kingdome of God. And when they had sayde grace, they wente oute to the mount Oliuete.

And Jesus sayeth vnto them:all ye shall be offended because of me,this night. For it is written: I will smite the shepeherd and the shepe shall bee skatered:but after that I am risen agayn, I will goe into Galile before you.Peter sayd vnto him:& though all men be offended,yet wil not I.And Jesus sayth vnto him:verely,I say vnto the, that this day,euen in this night before the Cocke krowe twise,thou shalt denie me thre times.But he spake more vehementlye: no,if I shoulde dye with thee, I will not deny thee.Lykewise also sayde they all.And they came into a place whiche was named Gethsemany, & he sayd

to his disciples: sit ye here while I goe aside and pray. And he taketh with hym Peter, and James, and John, and began to ware abashed and to be in an agonye, and sayd vnto them. My soule is heauy, euē vnto the death: tary ye here and watche. And he wente furth a litle and fell downe flat on the ground, and prayed: that if it were possible, the houre might passe from hym. And he sayd: Abba father, al thinges are possible vnto the, take away this cup from me: neuertheless, not that I will, but that thou wilte bee doone. And he came and founde them sleping, and sayth to Peter: Simon slepest thou? Couldest thou not watche one houre? Watche ye and pray, leste ye enter into temptation, the spirite truely is ready, but the flesh is weake. And again he went aside & prayed, & spake the same wordes. And he returned & found them a slepe agayne, for their iyes were heauye, neyther wiste they what to aunswere hym. And he came the third time and sayde vnto them: slepe hencefoorthe and take your ease, it is inoughe. The houre is come, beholde the sonne of man is betrayed into the handes of sinners: Rise vp, let vs goe: loe, he that betrayeth me is at hande. And immediately while he yet spake, cummeth Judas (which was one of the .xii.) and with him a great noumber of people with sweordes & staues, from the hye priestes, and Scribes, and elders. And he that betrayed hym, had geuen them a generall token, saiyng: whosoeuer I doe kysse, the same is he: take hym and leade hym awaye warely. And assone as he was come, he goth streght way to him, and saith vnto him: Master, Master, & kissed him: & they layed their handes on hym, and toke hym. And one of them that stode by drewe out a sweord, and smote a seruaunte of the hye priestе, and cut of his eare. And Jesus aūswered, and said vnto them: ye be come out as vnto a theefe with sweordes & staues for to take me: I was dayly with you in the temple teachyng, and ye toke me not:

but

but these thynges come to passe that the Scriptures shoulde be fulfilled. And they al forsooke hym and ranne awaie. And there folowed him a certaine yong man clothed in linnen vpon the bare, and the yong men caughte hym, and he left his linnen garmente and fled from them naked. And they led Jesus awaye to the highest preste of all, and with hym came all the hie prestes and the Elders and the Scribes. And Peter folowed hym a greate waye of (euen tyll he was come into the palace of the hye prieste) and he sate with the seruauntes, and warmed hymselfe at the fyre. And the hie prestes and all the counsaile sought for witnes against Jesu, to put hym to deathe, and founde none: for manye bare false witnesse againste hym, but theyr witnesses agreed not together. And there arose certayn & brought false witnes against hym, saying: wee hearde hym saye, I wyll destroye this temple that is made with handes, and within .iii. daies I wyll buylde another made withoute handes. But yet their witnesses agreed not together. And the hye prieste stode vppe among them, and asked Jesus, saying: aunswerest thou nothyng? Howe is it that these beare witnesse against the? But he helde his peace, and answered nothing. Againe the hie priest asked him & said vnto him: art thou Christ the sonne of the blessed? And Jesus said: I am. And ye shal see the sonne of manne sitting on the righte hande of power, and comming in the cloudes of heauen. Then the hie priest rent his clothes, and said: what nede we any further of wytnesses? ye haue heard blasphemy, what thynke ye? And they all cõdemned hun to be worthy of death. And some began to spyt at hym, & to couer his face, & to beate him with fistes, & to saye vnto hym: arede, and the seruauntes bufeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the hieste prieste, and when she sawe Peter warmyng himselfe, she loked on hym, & said: waste not thou also with Jesus of Nazareth? And he

denied, saying: I knowe hym not, neyther wote I what thou sayest. And he wēt out into the porche, and the Cock krewe. And a damosel (when she sawe hym) began again to saye to them that stode by: thys is one of them. And he denied it againe. And anone after they that stode by, said againe vnto Peter: surely, thou art one of them, for thou art of Galile, and thy spethe agreeth therto. But he begānne to curse and to sweare, saying: I knowe not this man of whom ye speake. And agayne the Cocke krewe, and Peter remembred the worde that Jesus had sayed vnto hym: before the Cocke crowe twyse, thou shalt deny me thre tymes. And he began to wepe.

¶ Tewesdaye before Easter.

The Epistle.

Esai. l. THe Lorde God hath opened myne eare, therfore can I not saye naye, neither withdrawe my selfe: but I offer my backe vnto the smiters, and my chekes to the nyppers. I turne not my face from shame and spittyng, and the Lorde God shall helpe me: therfore shall I not bee confounded. I haue hardened my face lyke a flynte stone, for I am sure that I shall not come to confusion. He is at hande that iustifyeth me, who will then go to lawe with me? Let vs stande one against another: yf there be any that will reason with me, lette hym come here forth vnto me. Beholde the Lorde God standeth by me, what is he then that can condemne me? loe, they shall bee all lyke as an olde clothe, the mothe shall eate them vp.

Therfore, whoso feareth the Lorde among you, lette hym heare the voyce of his seruaunte. Whoso walketh in darkenesse, and no lyght shyneth vpon hym, lette hym put his trust in the name of the Lorde, and holde hym by his God: but take hede, ye all kyndle a fyre of the

wrathe

wrath of God, and steare vp the coales: walke on in the glisteryng of youre owne fyre, and in the coales that ye haue kindled. This commeth vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospell. Mat. xv.

AND anone in the dawnyng, the hye priestes helde a counsaile with the Elders and the Scribes, and the whole congregacion, and bounde Jesus, and led hym awaye, and deliuered hym to Pilate. And Pilate asked hym: art thou the kyng of the Jewes? and he answered & said to hym: thou saiest it. And the hie priestes accused him of many thynges. So Pilate asked him again, saiyng: aunswerest thou nothing? Behold howe many thinges they lay to thy charge. Jesus aunswered yet nothyng, so that Pilate meruailed. At that feast Pilate dyd deliuer vnto them a prisoner, whomesoeuer they woulde desire. And there was one that was named Barrabas, whiche laye bounde with them that made insurrection: he had committed murther. And the people called vnto him, and beganne to desyre him, that he woulde doe according as he had euer done vnto them. Pilate answered them, saiyng: will ye that I lette loce vnto you the king of the Jewes? For he knewe that the hye priestes had deliuered him of enuye. But the hye priestes moued the people, that he shoulde rather deliuer Barrabas vnto them. Pilate answered againe, and saide vnto them: what will ye that I then do vnto hym, whom ye cal the kyng of the Jewes? And they cryed againe, crucifye hym. Pilate saide vnto them: what euill hathe he doone? And they cryed the more feruentlye, crucifie hym. And so Pilate wyllyng to contente the people, lette loce Barrabas vnto them, and deliuered vp Jesus (when he had scorged hym) for to be crucified. And the souldiours ledde hym awaye into the common hall, and called together the whole multitude, & they clothed hym with purple, and they platted a croune of thornes & crouned him withall, & began to salute him:

hayle kyng of the Jewes. And they smote hym on the head with a reede, and did spit vpon him, & bowed their knees and worshyped him. And when they had mocked him, they toke the purple of him, and put hys owne clothes on him, & led him out to crucify him. And they compelled one that passed by called Simõ of Cirene (the father of Alexander and Rufus) whyche came out of the feld to beare his crosse. And they brought hym to a place named Golgotha (whyche if a manne interprete it, is the place of dead mens sculles) and they gaue him to drinke, wyne mingled with mirre, but he receaued it not.

And when they had crucifyed hym, they parted hys garmentes, castyng lottes vpon them what euery man should take. And it was about the third houre, and they crucified him. And the title of hys cause was wrytten: The kyng of the Jewes. And they crucified with hym two theues: the one on his right hand, and the other on hys left. And the scripture was fulfylled, which sayeth: he was coũted among the wicked. And they that went by, rayled on him: wagging their heades and saying: A wretche, thou that destroyest the temple and buildest it againe in thre dayes: saue thy selfe and come doune from the crosse. Lykewyse also mocked hym the hye priestes among them selues with the scribes, and sayd: he saued other men, him selfe he cannot saue. Let Christ the king of Israel descende nowe from the crosse, that we maye see and beleue. And they that were crucified with hym, checked hym also. And when the sixt houre was come, darcknes arose ouer all the earth, vntil the ninth houre. And at the nynth houre Jesus cryed with a loude voyce, saying: Eloy, Eloy, lamasabathany? whyche is (if one interprete it) my God, my God, why hast thou forsaken me? And some of them that stoode by, when they heard that, sayd: behold, he calleth for Helias. And one ranne & fylled a sponge full of vineger, and put it on a reede, and gaue hym to drynke, saiyng: let him alone, let vs se whether

ther Helias will come and take hym downe. But Jesus cryed with a loude voyce, and gaue vp the goost. And the vayle of the temple rente in.ii. peces, from the top to the bottom. And when the Centurion (which stoode before him) sawe that he so cryed, & gaue vp the goost, he sayde: truely this man was the sonne of god. There were also weomen a good way of, beholding him: among whome was Marye Magdalene & Marye the mother of James the litle, & of Joses, and Mary Salome (which also whē he was in Galile had folowed him, and ministred vnto him) and many other weomē, which came vp with him to Jerusalem. And nowe when the euen was come (because it was the day of preparyng that goeth before the Sabboth) Joseph of the citie of Aramathia, a noble coūsailour, which also loked for the kingdome of God, came and went in boldely vnto Pilate, and begged of hym the body of Jesu. And Pilate merueiled that he was alredy dead, and called vnto hym the Centurion, and asked of him, whether he had bene any while dead. And when he knewe the trueth of the Centurion, he gaue the bodye to Joseph. And he bought a linnen cloth, & toke him down, and wrapped him in the linnen cloth, and laied him in a sepulchre that was hewen out of a rocke, & rolled a stone before the dore of the sepulchre. And Mary Magdalene, and Mary Joses beheldе where he was layde.

¶ Wednesday before Easter.

The Epistle.

Where as is a testament, there must also (of necessitie) be the death of him that maketh the testament. For the testament taketh auctho-ritie whē men are dead: for it is yet of no va-lue, as long as he that maketh the testament is a liue, for whiche cause also, neither the first testament Heb. ix

was ordayned without bloude. For when Moyses had declared all the commaundemente to all the people, according to the lawe, he tooke the bloude of calues, and of Goates, with water & purple wolle, & yssope, and sprinckled both the booke and al the people, saying: this is the bloud of the testament, which god hath appoynted vnto you. Moreouer he sprinkled the tabernacle with bloude also, & all the ministring vessels. And almost all thinges are by the lawe purged with bloud, & without sheading of bloude is no remission. It is nede then, that the similitudes of heauenlye thynges bee puryfyed with suche thinges: but that the heauenly thynges themselues, bee purifyed with better sacrifices thē are those. For Christ is not entred into the holye places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare now in the sight of god for vs: not to offer himselfe often, as the hie priest entreth into the holye place euerye yere with straunge bloud: for then must he haue oftē suffred sence the world began. But now in the end of the world hath he appeared once, to put sinne to flight by the offeryng vp of hym selfe. And as it is appoynted vnto all men that they shal once dye, and then cometh the iudgement: euen so Christ was once offered to take away the sinnes of many, and vnto them that looke for hym, shall he appeare agayne without sinne, vnto saluacion.

a y consumation of ye Ages. all, omitted

The Gospel.

Luke. xxij.

The feast of swete bread drew nye, which is called Easter, & the hye priestes & Scribes sought howe they myght kill him, for they feared the people. Then entred Sathan into Judas, whose surname was Iscarioth (whiche was of the numbre of the .xii.) & he went his waye and commoned with the hye priestes and officers, how he might betray hym vnto

vnto them. And they were glad, and promysed to geue him moneye. And he consented, and sought opportunitie to betraye him vnto them, when the people were awaye. Then came the daye of swete breade, when of necessitie passeouer must be offred. And he sent Peter and John, saying: go & prepare vs the passeouer that we maye eate. They sayed vnto him: where wilt thou that we prepare? And he saied vnto them: behold, when ye entre into the citie, there shall a man mete you bearing a pitcher of water, him folowe into the same house that he entreth in, and ye shall saye vnto the good man of the house: the maister saieth vnto the: where is the gest chambre where I shall eate the passeouer with my disciples? And he shall shewe you a great parlour paued: there make ready. And they went and found as he had sayed vnto them, & they made ready the passeouer. And when the houre was come, he sate doune, and the .xii. Apostles with him. And he sayed vnto them: I haue inwardly desired to eate this passeouer with you, before that I suffre. For I saye vnto you: henceforth I wyll not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes and sayed: Take this and deuide it amõg you. For I saye vnto you: I wyll not drinke of the fruite of the vine, vntill the kingdome of God come. And he toke bread, and when he had geuen thankes, he brake it, and gaue vnto them, saying: This is my body, whiche is geuen for you: This do in the remembraunce of me. Likewyse also when he had supped, he tooke the cup, saying: This cup is the new testamente in my bloude, whiche is shed for you. Yet beholde, the hande of him that betraieth me, is with me on the table. And truely the sonne of man gooeth as it is appoynted: but woe vnto that manne, by whome he is betrayed. And they began to enquire among themselues, which of them it was that should do it.

And there was a striefe among them, whiche of them

them shoulde seme to bee greatteste . And he sayde vnto them: the kynges of nacions reigne ouer them, and they that haue authoritye vpon them, are called gracious Lordes: but ye shall not so bee. But he that is greatteste among you, shal bee as the yonger, and he that is chiefe shalbe as he that doth ministeer. For whether is greater he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they whiche haue bydden with me in my temptacions. And I appointe vnto you a kyngdome, as my father hath apointed to me, that ye may eate and drynke at my table in my kyngdome, and sitte on seates iudgyng the .xii. tribes of Israell. And the lorde said: Simon, Simon behold, Sathan hath desired to sift you, as it were wheat: But I haue praied for thee, that thy faith fayle not . And when thou arte conuerted, strength thy brethren. And he saide vnto hym: Lorde I am readye to go with thee into prison, & to death. And he said: I tel thee Peter, the Cocke shall not krow this daye, tyl thou haue thrise denied that thou knoweste me . And he sayde vnto them: when I sent you without wallette, and scrip, and shoes, lacked ye any thyng? And they said, no. Then saide he vnto them: but nowe he that hath a wallet, lette hym take it vppe, and likewyse hys scrippe. And he that hath no swoorde, let hym sell his coate and by one. For I saye vnto you, that yet thesame whiche is written, must be performed in me: euen among the wicked was he reputed: For those thinges whiche are written of me haue an ende. And they sayde: lorde, behold, here are .ii. swoordes, and he saide to them: it is ynoughe . And he came oute, and wente (as he was wonte) to Mounte Oliuete. And the disciples folowed hym . And when he came to the place, he saide vnto them: pray, leste ye fal into temptation . And he gate hym selfe from them aboute a stones cast, and kneled doune and praied, saiyng: Father, if

thou

thou wilte, remoue thys cup from me: Neuertheleſſe, not my will, but thyne bee fulfilled. And there appeared an Aungel vnto hym from heauen, coumforteyng hym. And he was in an agony & prayed the lenger: and his ſweate was like droppes of bloud, trickling down to the groũd. And when he arose from prayer, and was come to hys diſciples, he founde them ſlepyng for heauineſſe, and he ſayde vnto them: why ſlepe ye? Ryſe and praye, leſte ye fall into temptacion. Whyle he yet ſpake, beholde, there came a company, and he that was called Judas, one of the .xii. went before them, and preaſed nye vnto Jeſus, to kiſſe him. But Jeſus ſayde vnto him: Judas, betrayeſte thou the ſonne of man with a kyſſe? When they whiche were about hym ſawe what woulde folowe, they ſayde vnto him: Lorde, ſhall we ſmyte with the ſweorde? And one of them ſmote a ſeruaunte of the hye prieſte, and ſtroke of his right eare. Jeſus aunſwered and ſayde: ſuffre ye thus farre forth. And when he touched hys eare, he healed hym. Then Jeſus ſayde vnto the hye prieſtes, and rulers of the temple, and the Elders, whiche were come to him. Ye be come out as vnto a theefe with ſweordes and ſtaues. When I was dayly with you in the temple, ye ſtretched forth no handes agaynſte me: but thys is euen your very houre, & the power of darkenes. Then toke they hym and led hym, and brought him to the hye prieſtes houſe. But Peter folowed afarre of. And when they had kindled a fyer in the middes of the palace, and were ſet downe together: Peter alſo ſate downe among them. But when one of the wenches behelde him, as he ſate by the fyer (and loked vpon him) ſhe ſayd: this ſame felowe was alſo with hym. And he denyed him, ſaying: woman, I knowe him not. And after a litle whyle, another ſawe him, and ſayde: thou art alſo of them. And Peter ſayd: man, I am not. And about the ſpace of an houre after, an other affirmed, ſaying: verely, thys felowe was with him alſo, for he is of Galile. And Peter ſaid: man, I

wot

wot not what thou sayeste. And immediately whyle he yet spake, the Cocke krew. And the Lorde turned backe and looked vpon Peter. And Peter remembred the word of the lord, how he had sayde vnto him: before the Cocke krowe thou shalt denye me thrise: and Peter wente out and wept bitterly.

And the men that toke Jesus mocked him, and smote him: and whē they had blindfolded him, they stroke him on the face, and asked hym, saying: arede, who is he that smote thee? And many other thynges despitefully sayde they agaynst him. And assone as it was daye, the Elders of the people, and the hye prestes and Scribes, came together, and led hym into theyr counsell, saying: Art thou very Christ? tell vs. And he sayd vnto them: if I tell you ye will not beleue me, and if I aske you, you will not answer me, nor let me goe: hereafter shal the sonne of mā sit on the right hande of the power of god. Then sayd they all: Art thou then the sonne of god? he sayde: ye saye that I am. And they sayd: what nede we of any further witnes: for we our selues haue heard of his owne mouth.

¶ At Euēsong. The first lesson. Lamenta. i. vnto the ende.

¶ Thursday before Easter.

At Mattins. The first lesson lamenta. ii. vnto the ende.

The Epistle.

1 Cor. xi. This I warne you of, and commende not, that ye come not together after a better maner, but after a woorse. For fyrste of all, when ye come together in the congregacyon: I heare that there is discencion among you, and I partly beleue it. For there muste bee sectes amonge you, that they which

whiche are perfecte among you maye be knowen. When ye come together therfore into one place, the lordes supper cānot be eaten, for euery man beginneth afore to eate his owne supper. And one is hungry, and another is dronken. Haue ye not houses to eate and drynke in? despise ye the congregacion of God, and shame them that haue not? what shall I say vnto you? shall I praise you? In this I praise you not. That whiche I deliuered vnto you, I receyued of the Lord. For the Lord Iesus, the same night in whiche he was betrayed, tooke bread: and when he had geuen thankes, he brake it, and sayd: Take ye and eate, this is my body, which is broken for you. This do ye in the remembraunce of me. After the same maner also, he tooke the cup whē supper was done, saying: this cuppe is the new testament in my bloud. This do, as oft as ye drynke it, in remembraunce of me. For as often as ye shall eate this bread, and drinke this cup, ye shall shewe the Lordes death tyll he come. Wherfore, whosoeuer shall eate of this bread, or drynke of the cup of the Lorde vnworthely, shalbe guilty of the bodye and bloud of the Lord. But let a man examine himselfe, and so let hym eate of the bread, and drynke of the cuppe. For he that eateth and drynketh vnworthely, eateth & drynketh his owne damnation, because he maketh no differēce of the Lordes body. For this cause many are weake and sicke among you, and many slepe. For if we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the worlde. Wherfore my brethren, when ye come together to eate, tary one for another. If any mā hongre, let him eate at home, that ye come not together vnto condemnacion. Other thynges will I set in ordre when I come.

The Gospell.

The whole multitude of them arose, and led hym vnto Pylate. And they began to accuse him, saying: we founde this felowe peruertyng the peo- Luc xxiii.

ple, and forbydding to paye tribute to Cesar: saying that he: is Christe a kyng. And Pylate apposed hym, saying: art thou the king of the Jewes? he answered hym & sayd: thou sayest it. Then sayd Pilate to the hye prestes & the people: I fynde no faute in this manne. And they were the more fierce, saying: he moueth the people, teachyng throughout all Jury, and began at Galile, euen to this place. When Pylate heard mencion of Galile, he asked whether the manne were of Galile. And assone as he knew that he belonged vnto Herodes iurisdiccion, he sent hym to Herode, whiche was also at Jerusalem at that tyme. And when Herode sawe Jesus, he was exceedyng glad, for he was desirous to see hym of a long season, because he had heard many thinges of hym, and he trusted to haue seen some myracle done by hym. Then he questioned with hym many wordes. But he answered hym nothyng. The hye prestes and Scribes stode furth and accused hym straightly. And Herode with his menne of warre, despised hym. And when he had mocked hym, he arayed hym in whyte clothing, and sente hym againe to Pylate. And the same daye Pylate & Herode were made frendes together. For before thei were at variaūce. And Pilate called together the hye prestes, and the rulers, & the people, and sayd vnto them: ye haue brought this mā vnto me, as one that peruerteth the people: and behold, I examine him before you, & finde no faute in this mā of those thynges wherof ye accuse him, no nor yet Herode: For I sent you vnto him, & loe, nothing worthy of death is done vnto him: I will therfore chasten him, & let hym loose. For of necessitie he must haue let one lose vnto thē at that feast. And all the people cryed atonce, saying: away with him, and deliuer vs Barrabas: (which for a certayne insurrection made in the citie, & for a murther, was cast in prisō.) Pilate spake again vnto thē, willing to let Jesus loose. But they cryed, saying: crucifye hym, crucifye hym. He sayed vnto them the thirde tyme, what

euil

euyll hath he done? I fynde no cause of death in hym: I will therfore chasten hym and let him go. And they cried with loude voices: requiring that he myght be crucifyed. And the voices of them and of the hie prestes preuailed. And Pilate gaue sentence that it shoulde be as they required, & he let loce vnto them him that (for insurrection & murther) was cast into prison, whom they had desired: & he deliuered to them Jesus, to do with hym what they would. And as they led him away, they caught one Symon of Ciren commyng out of the fielde: & on him laide they the crosse, that he myght beare it after Jesus. And there folowed him a great cõpanye of people, & of womẽ, which bewayled and lamented him. But Jesus turned backe vnto them, and sayd: ye daughters of Jerusalem, wepe not for me: but wepe for your selfes & for your children. For behold, the dayes wyll come, in the which they shall say: Happy are the baren, & the wombes that neuer bare, & the pappes which neuer gaue sucke. Then shall they begynne to saye to the mountaynes: fall on vs, and to the hylles, couer vs. For if they do this in a grene tree, what shalbe done in the drye? And there were two euyll doers led with him to be slaine. And after that they were come to the place (which is called Caluarie) there they crucyfied him and the euill doers, one on the ryght hand, and the other on the left. Then said Jesus, father forgeue them, for they wote not what they do. And they parted hys rayment and cast lottes. And the people stoode & beheld. And the rulers mocked hym with them, saiyng: he saued other menne, lette hym saue hymselfe yf he be very Christ the chosen of God.

The souldiers also mocked him, and came and offred him vineger, and sayd: if thou be the kyng of the Jewes, saue thy selfe. And a superscripciõ was writtẽ ouer him, with letters of Greke, and Latin, and Hebrue: this is the kyng of the Jewes. And one of the euil doers which wer hanged, railed on him, saiyng: If thou be Christ, saue thy selfe and vs. But the other answered and rebuked hym,

saiyng: feareſt thou not God, seyng thou art in the same damnacion? we are righteously punyshed, for we receiue according to our dedes: but this man hath done nothing amysse. And he sayd vnto Jesus: Lorde, remembre me when thou commest into thy kyngdom. And Jesus sayd vnto hym: verely I saye vnto thee: to daye shalt thou be with me in Paradise. And it was about the vi. houre: & there was a darkenesse ouer all the earth, vntyll the ix. houre, and the Sonne was darkened. And the vayle of the temple did rent, euē through the middes. And when Jesus had cryed with a loude voice, he sayd: father, into thy handes I commende my spirite. And when he thus had said, he gaue vp the ghost. When the Centurion saw what had happened, he glorysied God, saiyng: verely, this was a righteous man. And all the people that came together to that syght, and sawe the thynges which had happened, smote their brestes and returned. And all his acquaintaunce, and the women that folowed hym from Galilee, stoode a farre of beholdyng these thynges. And behold, there was a man named Joseph a counsailor, and he was a good man & a iust: the same had not consented to the counsaill and dede of them, which was of Aramathia, a citie of the Jewes, which same also waited for the kyngdome of God: he went vnto Pylate and begged the bodye of Jesus, and tooke it doune, and wrapped it in a lynnen cloth, and layd it in a sepulchre that was hewen in stone, wherin neuer man before had beene layde. And that daye was the preparyng of the sabboth, & the Sabboth drue on. The women that folowed after, whyche had come with hym from Galilee, behelde the sepulchre, and howe hys body was layde. And they returned and prepared swete Odours and ointmentes: But rested on the Sabboth daye, accordyng to the commaundement.

At Euensong.

The first lesson, Lamenta. iii. vnto the ende.

On

On good Fryday.

At Mattins.

The first lesson. Gen. xxii. Vnto the ende.

The Collect.

ALmightie god, we beseche thee graciously to behold this thy family: for the which our lord Jesus Christ was contented to bee betrayed, and geuen vp into the handes of wicked men, & to suffre death vpon the crosse: who liueth and reigneth. &c.

At the Communion.

Y God, my God (loke vpō me:) why hast thou forsaken me, and art so farre from my health, and from the wordes of my complaint? Deus, deus meus. Psal. xxii.

O my God, I cry in the daye time, but thou heerest not: and in the night season also I take no reste.

And thou continuest holy: O thou worship of Israel.

Oure fathers hoped in thee, they trusted in thee: and thou diddest deliuer them.

They called vpō thee, and were helped: they put their trust in thee, and were not confounded.

But as for me, I am a worme and no manne: a very scorne of men, and the outcaste of the people.

All they that see me, laugh me to scorne: they shote out their lippes, and shake the head, saying.

He trusted in God that he would deliuer hym: let hym deliuer him if he will haue hym.

But thou arte he that tooke me oute of my mothers wombe: thou waste my hope when I hanged yet vpon my mothers brestes.

I haue been left vnto thee euer sence I was borne: thou art my God, euen from my mothers wombe.

O, go not from me, for trouble is here at hande: and there is none to helpe me.

Many Oxen are come aboute me: fat Bulles of Ba-

kan close me in on euery syde.

They gape vpon me with their mouthes: as it were a rampyng and roaryng Lyon.

I am powred out like water, and all my bones are out of ioynt: my heart also in the middes of my body is euen like meltyng wax.

My strength is dryed vp like a potsherd, and my tõgue cleaueth to my gummes: and thou shalte bryng me into the dust of death.

For (many) dogges are come aboute me: and the counsail of the wicked laye siege against me.

They pearsed my handes and my feete: I may tell all my bones, they stande staryng and lokyng vpon me.

They parte my garmentes among them: and cast lottes vpon my vesture.

But be not thou farre from me, O Lorde: thou art my succour, haste thee to helpe me.

Deliuer my soule from the sworde: my derlyng from the power of the dogge.

Saue me from the Lyons mouth: thou hast heard me also from among the hornes of Unicornes.

I will declare thy name vnto my brethren: in the myddes of the congregation will I prayse thee.

O prayse the Lorde, ye that feare hym: magnifie him all ye of the seede of Jacob, and feare ye him all ye seede of Israel.

For he hath not despised nor abhorred the lowe estate of the poore: he hath not hid his face from him, but when he called vnto him, he heard him.

My prayse is of thee in the greate congregacion: my vowes will I performe in the sight of them that feare him.

The poore shal eate and be satisfied: they that seke after the Lorde shall praise him, your heart shall liue for euer.

All the endes of the worlde shal remembre themselues and be turned vnto the Lorde: and all the kynreds of the nations shal worship before him.

For

For the kyngdome is the Lordes: and he is the gouernour among the people.

All suche as be fat vpon yearth: haue eaten and worshipped.

All they that go doune into the dust shal kneele before him: and no man hath quickened his owne soule.

My seede shal serue him: they shalbe counted vnto the Lorde for a generation.

They shall come, and the heauens shall declare his righteousnes: vnto a people that bee borne, whome the Lorde hath made.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

¶ After the .ii. Collectes at the Communion, shalbe sayd these .ii. Collectes folowyng.

The Collecte.

ALmyghtye and euerlastyng God, by whose spirite the whole body of the Churche is gouerned and sanctified: receiue our supplications and prayers, whiche wee offre before thee for all estates of men in thy holye congregacion, that euerye membre of the same, in his vocacion & ministerye, maye truelye and godlye serue thee, thorough our Lord Jesus Christe.

MErcyfull God, who hast made all men, and hatest nothyng that thou hast made, nor wouldest the deathe of a synner, but rather that he should be conuerted & liue: haue mercy vpon all Jewes, Turkes, Infidels, and heretikes, and take from thē all ignorance, hardnes of heart, and contempt of thy word: And so fetche them home, blessed Lorde, to thy flocke, that they maye bee saued among the remnant of the true Israelites, and be made one folde, vnder one shepeherde, Jesus Christ our Lord: who lyueth and reigneth. &c.

The

The Epistle.

Heb. x.

He lawe (whiche hath but a shadowe of good thynges to come, and not the very fashion of thynges themselues) can neuer with those sacrifices whiche they offre yere by yere continually, make the cõmers therunto perfite. For would not then those sacrifices haue ceased to haue been offred, because that the offerers once purged, should haue had no more conscience of sinnes? Nevertheles, in those sacrifices is there mention made of synnes euery yeare. For the bloud of Oxen and of Goates cannot take away sinnes. Wherfore, when he commeth into the worlde, he sayeth: Sacrifice and offeryng thou wouldest not haue, but a body hast thou ordained me. Burnt offeringes also for sinne hast thou not allowed. Then sayed I: lo, I am here. In the beginning of the booke it is written of me, that I should do thy will, O God. Aboue, when he sayeth, Sacrifice and offeryng, and burnt sacrifices, and synne offerynges, thou wouldest not haue, neither hast thou allowed them (whiche yet are offered by the lawe) then sayed he: lo, I am here to do thy wyll, O God: he taketh awaye the first to establishe the later, by the whiche will, we are made holye, euen by the offeryng of the bodye of Jesu Christ once for all.

And euery priest is ready daily ministring and offering often tymes one manner of Oblacion, whiche can neuer take awaye sinnes. But this man, after he hath offered one sacrifice for sinnes, is set doune for euer on the righte hand of God, and from henceforth tarieth tyll his foes be made his footestoole. For with one offeryng hathe he made perfect for euer, them that are sanctified. The holye ghost himselfe also beareth vs recorde, euen when he told before: This is the testament that I wil make vnto thē: After those dayes (sayth the lord) I wil put my lawes in their heartes, and in their myndes wil I write them, and their sinnes and iniquities will I remembre nomore. And where remission of these thinges is, there is nomore

offeryng

offering for sinnes. Seeing therfore brethren, that by the meanes of the bloud of Jesu, we haue liberty to enter into the holy place by the newe and liuyng waye, which he hath prepared for vs, through the vayle (that is to saye, by his flesshe:) And seing also that we haue an hye priest whiche is ruler ouer the house of God, let vs drawe nye with a true heart in a sure fayth, sprinkeled in our hearts from an euil conscience, & washed in our bodies with pure water: Let vs kepe the profession of our hope, without wauering (for he is faythfull that promised) and let vs consider one an other, to the intent that we may prouoke vnto loue, and to good workes, not forsakyng the felowshyp that we haue among our selues, as the maner of some is: but lette vs exhorte one an other, and that so muche the more, because ye see that the day draweth nye.

The Gospel.

When Jesus had spoken these wordes, he went furth with his disciples ouer the broke Cedron where was a garden, into the whiche he entred with his disciples. Judas also whiche betrayed him, knewe the place: for Jesus ofte tymes resorted thither with hys disciples. Judas then after he had receiued a bend of men (and ministers of the hye priestes and Pharisei) came thither with Lanterns & fyerbrandes and weapons. And Jesus knowing al thinges that should come on him, went furth, & said vnto thē: whome seke ye? They answered him: Jesus of Nazareth. Jesus sayeth vnto them: I am he. Judas also whiche betrayed him, stoode with them. Assone then as he had sayde vnto them: I am he, they went backeward, & fel to the ground. Then asked he them again: whome seke ye? They saide: Jesus of Nazareth. Jesus aunswered: I haue tolde you that I am he. If ye seke me therefore, let these goe theyr way: that the saying might be fulfilled whiche he spake: Of them whiche thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the hye priestes seruaunt, and cut of his right eare. John. xviii.

The

The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter, put vp thy sweorde into thy sheath: shall I not drinke of the cup whiche my father hath geuen me? Then the cumpany and the capitayne, and the ministers of the Jewes, toke Jesus and bound him, and led him away to Anna first: for he was father in law to Cayphas, whiche was the hye priest the same yere. Cayphas was he that gaue cõsel to the Jewes, that it was expedient that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so dyd another disciple: that disciple was knowen to the hye priest, and wẽt in with Jesus into the palace of the hye priest. But Peter stoode at the doore without. Then wente out that other disciple (whiche was knowen to the hye priest) and spake to the damosell that kept the doore, and broughte in Peter. Then said the damosel that kept the doore vnto Peter: Art not thou also one of this mãs disciples? he sayd, I am not. The seruauntes & ministers stode there, whiche had made a fyer of coales: for it was colde, and they warmed themselues. Peter also stode among them and warmed himselfe. The hye priest then asked Jesus of his disciples, and of hys doctryne. Jesus aunswered him: I spake openly in the worlde, I euer taughte in the Synagoge, and in the tẽple, whither al the Jewes haue resorted, and in secrete haue I sayd nothing. Why askest thou me? Aske them whiche heard me, what I sayde vnto them. Beholde they can tell what I sayde. When he had thus spoken, one of the ministers, whiche stoode by, smote Jesus on the face, saying: Aunswerest thou the hie priest so? Jesus aunswered him: If I haue euill spoken, beare witnesse of the euill: But if I haue well spoken, why smitest thou me? And Annas sent him bounde vnto Cayphas the hye priest. Simon Peter stoode & warmed himselfe. Then sayde they vnto him. Art not thou also one of his disciples? he denied it, and said: I am not. One of the seruantes of the hye priestes (his cosin whose eare Peter smote of) said vnto him: did not I se thee in ỹ gar-

den

den with him: Peter therfore denied againe, and immediatly the Cocke crewe. Then led they Jesus from Cayphas into the hal of iudgement. It was in the morning, & they themselfes wēt not into the iudgement hall, lest thei should be defiled, but that thei might eate the Passeouer. Pylate then went out to them and sayd: what accusacion bryng you against this mā? They answered, and sayd vnto him: If he were not an euil doer, we would not haue deliuered hym vnto thee. Then sayd Pylate vnto them: take ye him and iudge him after your owne lawe. The Jewes therfore sayd vnto him: It is not lawful for vs to put any man to death: that the woordes of Jesus myght bee fulfilled, whiche he spake, signifying what death he should dye. Then Pilate entred into the iudgemēt hal again, & called Jesus, & sayd vnto him: Art thou the king of the Jewes? Jesus answered: sayest thou that of thy self, or did other tel it thee of me? Pilate answered: am I a Jew? Thine owne nacīō & hye priestes haue deliuered thee vnto me: what hast thou done? Jesus ānswered: my kingdome is not of this woorlde: if my kingdome were of this woorlde, then woulde my ministers surely fight, that I should not be deliuered to the Jewes: but now is my kyngdom not frō hence. Pilate therfore sayd vnto him: Art thou a kyng then? Jesus answered: thou sayest that I am a kyng. For this cause was I borne, & for this cause came I into the woorld, that I should beare wytnes vnto the trueth. And all that are of the trueth, heare my voyce. Pylate sayd vnto hym: what thyng is truth? And whē he had sayd this, he wēt out again vnto the Jewes, & sayth vnto thē: I finde in him no cause at al. Ye haue a custome that I should deliuer you one loce at Easter: wil ye that I loce vnto you ỹ king of the Jewes? Then cryed they all again, saying: Not him, but Barrabas: the same Barrabas was a murtherer. Then Pilate toke Jesus therfore, & scourged hym. And the souldiers woūd a croune of thornes, & put it on his head. And thei John. xix.

did

did on hym a purple garment, and came vnto hym and sayed: hayle kyng of the Jewes: and they smote hym on the face. Pylate went furth againe, and sayed vnto them: behold, I bring him furth to you that ye may know that I finde no faulte in hym. Then came Jesus forth, wearyng a croune of thorne, & a robe of purple. And he sayth vnto them: beholde the man. When the hye priestes therfore and ministers sawe hym, they cryed: crucifye hym, crucifye him. Pylate sayeth vnto them: take ye hym and crucifye hym, for I fynde no cause in hym. The Jewes aunswered hym: we haue a lawe, and by oure lawe, he ought to dye: because he made himselfe the sonne of God. When Pilate heard that saying, he was the more afrayde, and went agayne into the iudgement halle, and sayeth vnto Jesus: whence art thou? But Jesus gaue him none answer. Thē sayd Pilate vnto him: Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus answered: Thou couldest haue no power at all against me, except it were giuē thee frō aboue. Therfore he that deliuered me vnto thee, hath the more sinne. And from thēce furth sought Pilate meanes to loose him: but the Jewes cryed, saying: yf thou let hym goe, thou arte not Cesars frende: for whosoeuer maketh hymselfe a kyng is against Cesar. When Pilate heard that saying, he brought Jesus furth, and sate downe to geue sentence in a place that is called the Pauemēt, but in the Hebrue tong Gabbatha. It was the preparyng daye of Easter, aboute the vi. houre. And he sayeth vnto the Jewes: beholde youre kyng. They cryed, saying: away with hym, away with hym, crucyfye hym. Pylate sayeth vnto them: shall I crucyfy your kyng? The hye priestes aunswered: we haue no kyng but Cesar. Then deliuered he him vnto them to be crucified. And they tooke Jesus and ledde hym away. And he bare his crosse, and wente furthe into a place whiche is called the place of dead mennes sculles: but in

Hebrue

on good friday.

hebrue Golgotha: where they crucifyed hym, and two other with hym: on eyther syde one, & Jesus in the middest. And Pilate wrote a tytle & put it on the crosse. The wrytyng was, Jesus of Nazareth kyng of the Jewes. This tytle read many of the Jewes: for the place where Jesus was crucified, was nye to the cytie. And it was wrytten in hebrue, Greke, and Latyn. Then sayed the hye prestes of the Jewes to Pilate: wryte not king of the Jewes, but that he sayed: I am kyng of the Jewes. Pylate aunswered: what I haue written, that haue I written. Then the souldiers, when they had crucifyed Jesus, toke his garmentes and made .iiii. partes, to euery souldiour a part, and also his coate. The coate was without seme, wrought vpon throughout: They sayed therfore among themselues: let vs not deuyde it, but cast lottes for it, who shall haue it. That the scripture might be fulfylled, saying: They haue parted my raymente among them, and for my coate did they cast lottes. And the souldiours did suche thynges in dede. There stoode by the crosse of Jesus, his mother and his mothers sister Mary the wyfe of Cleophas, and Mary Magdalene. When Jesus therfore sawe his mother, and the discyple standyng, whom he loued, he sayeth vnto his mother: woman, behold thy sonne. Then sayd he to the disciple, beholde thy mother. And from that houre the disciple toke hir for his owne.

After these thynges, Jesus knowing that all thynges were nowe performed, that the scripture myght be fulfylled, he sayeth: I thirst. So there stoode a vessell by full of vineger: therfore they fylled a sponge with vineger, and wounde it aboute with Isope, and put it to his mouthe. Assone as Jesus then receyued of the vineger, he sayed: It is finished, and bowed his head and gaue vp the gost.

The Jewes therfore, because it was the preparyng of

the Sabboth, that the bodyes ſhould not remayne vpon the croſſe on the Sabboth daye (for that Sabboth daye, was an hye daye) beſought Pylate, that their legges might be broken, and that they might be taken downe. Then came the ſouldiours and brake the legges of the firſte and of the other whiche was crucified with hym. But when they came to Jeſus, and ſawe that he was dead already, they brake not his legges: but one of the ſouldiours with a ſpeare thruſt him into the ſyde, & forth with came there out bloud and water. And he that ſawe it bare recorde, and his recorde is true. And he knoweth that he ſayeth true, that ye might beleue alſo. For theſe thynges were done that the ſcripture ſhould be fulfilled: ye ſhall not breake a bone of hym.

And againe an other ſcripture ſayth: they ſhall loke vpon hym, whom they haue pearced. After this Joſeph of Aramathia (which was a diſciple of Jeſus, but ſecretly for feare of the Jewes) beſought Pylate that he myght take downe the bodye of Jeſus. And Pylate gaue hym lycence: he came therfore and tooke the bodye of Jeſus. And there came alſo Nicodemus (whiche at the begynnung came to Jeſus by night) and brought of Myrre and Aloes mingled together, aboute an hundreth pounde weight. Then tooke they the body of Jeſus, and wound it in lynnen clothes with the odoures, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer manne layde. There layde they Jeſus therfore, becauſe of the preparyng of the Sabboth of the Jewes, for the Sepulchre was nye at hande.

At Euenſong.

¶ The firſt leſſon. Eſa. Liii. vnto thende.

Easter Euen.

At Matyns.

The first lesson. Lamenta. iiii. v. vnto the ende.

At the Communion.

LOrde God of my saluacion, I haue cryed day and nyght before thee: O lette my prayer entre into thy presence, incline thyne eare vnto my callyng. *Domine deus salutis. Psal. lxxxvii.*

For my soule is ful of trouble: and my lyfe draweth nye vnto hell.

I am counted as one of them that go downe vnto the pytte: and I haue been euen as a man that hathe no strengthe.

Free among the deade, lyke vnto them that bee wounded and lye in the graue, whiche be out of remembraunce: and are cut awaye from thy hande.

Thou hast layed me in the lowest pytte, in a place of darcknes: and in the depe.

Thyne indignacion lyeth harde vpon me: and thou hast vexed me with all thy stormes.

Thou hast put awaye myne acquayntaunce far from me: and made me to be abhorred of them.

I am so fast in prylon: that I can not get forth.

My sight fayleth for very trouble: lorde I haue called dayly vpon thee, I haue stretched oute my handes vnto thee.

Doest thou shewe wonders among the deade: or shall the dead ryse vp agayne and prayse thee?

Shal thy louyng kyndenes be shewed in the graue: or thy faithfulnes in destruccion?

Shal thy wonderous workes be knowen in the darke?

and thy righteoulnes in the land where all thinges are forgotten.

Unto thee haue I cried, O Lord: and earlye ſhall my praier come before thee.

Lorde, why abhorreſt thou my ſoule? and hideſte thou thy face from me?

I am in miſery, and like vnto him that is at the point to dye: (euen from my youth vppe) thy terrours haue I ſuffred with a troubled minde.

Thy wrathfull diſpleaſure goeth ouer me: and the feare of thee, hath vndone me.

They came rounde aboute me dayely lyke water: and compaſſed me together on euery ſyde.

My louers and frendes haſte thou put awaye from me: and hyd myne acquayntaunce out of my ſyght.

Glory be to the father, and to the ſonne: and to the holy ghoſt.

As it was in the beginning, is now, and euer ſhalbe: worlde without ende. Amen.

The Epiſtle.

1. Pet. iii.

IT is better (if the wyll of God be ſo) that ye ſuffre for wel doing then for euil doing. Foraſmuch as Chriſte hath once ſuffered for ſynnes, the Juſt for the vniuſt, to bring vs to God: & was killed as partaynyng to the fleſhe, but was quickened in the ſpirite. In which ſpirite he alſo went and preached to the ſpirites that were in pryſon, which ſomtyme had bene diſobedient, when the long ſuffryng of God was once loked for in the dayes of Noe, whyle the Arke was a preparyng: wherin a fewe, that is to ſaye, eyght ſoules were ſaued by the water, lyke as Baptyſme alſo nowe ſaueth vs: not the puttyng awaie of the fylth of the fleſhe, but in that a good conſcience conſenteth to God by the reſur-

resurrection of Jesus Christ, whiche is on the right hand of God: and is gone into heauen: Angels, powers, and myght subdued vnto hym.

The Gospell.

When the Euen was come, there came a riche man of Aramathia named Joseph, whiche also was Jesus disciple. He went vnto Pilate & begged the body of Jesus. Then Pilate commaũded the body to be deliuered. And when Joseph had taken the bodye, he wrapped it in a cleane lynnen clothe, and layde it in his newe Tombe, whiche he had hewen out euen in the rocke, and rolled a great stone to the dooze of the Sepulchze, & departed. And there was Mary Magdalene, and the other Mary sytting ouer against the Sepulchze. The nexte day that foloweth the day of preparing, the high prieftes and Pharifeis came together vnto Pilate, saying: Sir, we remembze that this deceyuer sayed while he was yet alyue: After. iii. dayes I wil rise agayne: Commaunde therfoze that the Sepulchze be made sure vntyll the thirde daye, leste his disciples come and steale hym awaye, and say vnto the people, he is risen from the dead: and the last erroure shalbe wozse then the firste. Pylate sayed vnto thẽ: ye haue the watche, goe your way, make it as sure as ye can. So thei went and made the Sepulchze sure with the watche menne, and sealed the stone. Mat. xxvii.

(.r.)

At the Communion.

Easter daye.

¶ In the mornyng afore Mattyns, the people beyng assembled in the Churche: these Anthems shalbe fyrste solemnely song, or sayed.

Christ rising again from the dead, nowe dieth not. Death from hence forth hath no power vpon hym. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto God. And so lykewyse, counte youre selfes dead vnto synne, but liuyng vnto God in Christe Jesus our Lorde. Alleluya, Alleuya.

Christe is risen againe, the firste fruytes of them that slepe: for seyng that by man came death, by man also commeth the resurrection of the dead: For as by Adam all men do dye, so by Christe all menne shalbe restored to lyfe. Alleluya.

The priest.

Shewe forth to all nations the glory of God.

The Answere.

And among all people his wonderfull workes.

Let vs praye.

God, who for our redemptiō dyddest geue thyne only begotten sonne to the death of the Crosse: and by his glorious resurrection haste delyuered vs from the power of our enemye: Graunte vs so to dye daylye from synne, that we maye euermore lyue with hym in the ioy of hys resurrection, through the same Christe our Lorde. Amen.

Pro-

¶ Proper Psalmes and lessons.

At Mattins.

Psal.ii. Psal.lvii. Psal.Cxi. } The first lesson. Exo.xii. to thende.

The seconde lesson. Roma.vi. to thende.

At the fyrst Communion.

PReserue me, O God: for in thee haue I put my trust. Conserua me domine. psal. xvi.

O my soule, thou haste sayed vnto the Lorde: thou art my God, my goodes are nothyng vnto thee.

All my delight is vpon the Sainctes that are in the yearth: and vpon suche as excell in vertue.

But they that runne after an other God: shall haue great trouble.

Their dryncke offerynges of bloud wyll not I offer: neither make mencion of their names with my lippes.

The Lord himselfe is the portion of mine inheritaũce, and of my Cuppe: thou shalt mayntayne my lotte.

The lotte is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

I will thanke the Lorde for geuing me warnyng: my reynes also chasten me in the nyght season.

I haue sette God alwayes before me: for he is on my ryght hand, therfore I shall not fall.

Wherfore my harte was glad, and my glory reioyced: my flesshe also shall rest in hope.

For why? thou shalt not leaue my soule in helle: neyther shalt thou suffre thy holy one to see corruption.

Thou shalt shewe me the pathe of life: in thy presence is the fulnes of ioye, and at thy right hand there is pleasure for euermore.

Glory be to the father and to the sonne: and to the. &c.

As it was in the begynning, is nowe and euer. &c.

At the Communion.

The Collect.

ALmightie God, whiche through thy onely begotten sonne Jesus Christ, hast ouercome death and opened vnto vs the gate of euerlasting life: we humbly beseche thee, that as by thy speciall grace, preuenting vs, thou doest put in our mindes good desires, so by thy continuall help we may bring the same to good effect: through Jesus Christ our Lorde, who lyueth and reigneth. &c.

The Epistle.

Colossen. iii. IF ye be rysen agayne with Christe, seke those thynges whych are aboue, where Christ sytteth on the right hand of God. Set your affection on heauenly thynges, and not on yearthy thynges. For ye are dead, and your life is hyd with Christ in God. Whensoeuer Christe (which is oure lyfe) shall shewe hym selfe, then shall ye also appeare with hym in glory. Mortifie therfore your earthy membres, fornicacion, vnclennes, vnnaturall lust, euyll concupiscence, and couetoulnes, whiche is wurshyppyng of ydolles: for whiche thynges sake, the wrath of God vseth to come on the disobedient chyldren, among whom ye walked sometime when ye lyued in them.

The Gospell.

Joh. xx. THe firste daye of the Sabbothes came Mary Magdalene earlye (when it was yet darcke) vnto the Sepulchre, and sawe the stone taken awaye from the graue. Then she ranne and came to Symon Peter, and to the other disciple whom Jesus loued, and sayeth vnto them: they haue taken

taken awaye the Lorde out of the graue, and we cannot tell where they haue layed hym. Peter therfore wente forth and that other disciple and came vnto the Sepulchre. They ranne both together, and that other disciple dyd out rūne Peter, and came first to the sepulchre. And when he had stowped doune, he sawe the lynnen clothes lyng, yet went he not in. Then came Symon Peter folowyng hym, and went into the sepulchre and sawe the lynnen clothes lye, and the napkyn that was aboute his head, not lyng with the lynnen clothes, but wrapped together in a place by it selfe. Thē went in also that other disciple whyche came first to the sepulchre, and he sawe and beleued. For as yet they knewe not the scripture, that he shoulde ryse agayne from death. Then the disciples went awaye agayne vnto their owne home.

At the second Communion.

LOrde, howe are they encreased that trouble me: many are they that ryse agaynst me. Domine quid multiplicati. Psal.iii.

Many one there be that saye of my soule: there is no helpe for hym in his God.

But thou, O Lorde, art my defender: thou art my worshyp, and the lifter vp of my head.

I dyd call vpon the Lord with my voice: and he heard me out of his holy hyll.

I layde me doune and slept: and rose vp agayne, for the lorde sustayned me.

I wil not be afrayd for ten thousādes of the people: that haue set themselues agaynst me round aboute.

Vp Lord and helpe me, O my God: for thou smytest all myne enemies vpon the cheke bone, thou hast broken the teeth of the vngodly.

Saluacion belongeth vnto the lorde: and thy blessyng is vpon the people.

Glory be to the father and to the sonne: and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.

Almighty father, whiche hast geuen thy only sonne to dye for our sinnes, and to rise againe for oure iustificacion: Graunte vs so to putte awaye the leauen of malyce and wickednesse, that we maye alwaye serue thee in purenesse of liuing and trueth, through Jesus Christ oure Lorde.

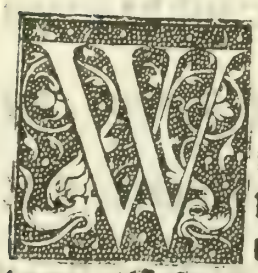
The Epistle.

1. Cor. v.

Knowe ye not that a lytle leauen sowreth the whole lompe of dowe? Pourge therfore the olde leauen, that ye maye be newe dowe, as ye are swete bread. For Christe our passeouer is offred vp for vs. Therfore let vs kepe holye daye, not with olde leauē, neither with the leauen of malicioulnes and wickednes: but with the swete bread of purenes and trueth.

The Gospell.

Mar. xvi.



When the Sabboth was paste, Mary Magdalene, and Mary Jacoby and Salome, bought swete odoures, that they mighte come, and annoynt him. And early in the morning, the first daye of the Saboth, they came vnto the Sepulchre when the sonne was risē. And they saied amōg thēselues: who shall rolle awaye the stone frō the dore of the Sepulchre? And whē they

they looked, they sawe howe that the stone was rolled awaye, for it was a very great one. And they wente into the Sepulchre, and sawe a younge manne syttyng on the ryght syde, clothed in a long white garmente, and they were afrayed. And he sayed vnto them: Be not afrayed, ye seke Jesus of Nazareth whiche was crucifyed. He is risen, he is not here: Beholde the place where they had put hym. But goe your waye and tell his disciples, and Peter, that he goeth before you into Galile, there shall ye see him as he sayed vnto you. And they went out quyckly and fledde from the Sepulchre, for they trembled, and were amased, neyther sayed they any thyng to any man, for they were afrayde.

At Euensong.

¶ Proper psalmes and lessons.

Psal. C.xvi.
Psal. C. xiiii. } The.ii. lesson. Act. ii. vnto thende.
Psal. C. xviii.

¶ Monedaye in Easterweke.

At Mattyns.

¶ The seconde lesson. Mat. xxviii. vnto thende.

At the Communion

MY soule truly wayteth styll vpon God: for of him commeth my saluacion. Nonne deo subiecta. psal. lxii.
He verely is my strength & my saluacio: he is my defence,

defence, so that I shall not greatly fall.

Howe long will ye imagine mischiefe against euery man? ye shalbe slaine all the sorte of you, yea, as a totteryng wall shall ye be, and lyke a broken hedge.

Their deuice is only howe to put him out whom God will exalte: their delyght is in lyes, they geue good woordes with their mouth, but curse with their harte.

Neuertheless, my soule, waite thou still vpon God: for my hope is in hym.

He truly is my strength and my saluacion: he is my defence, so that I shall not fall.

In God is my health and my glory: the rocke of my myght, and in God is my trust.

O put your trust in hym alwaye ye people: powre out your hartes before hym, for God is our hope.

As for the chyldren of men, they are but vayne, the children of men are deceiptfull: vpon the weyghtes, they are altother lighter then vanitie it selfe.

O trust not in wrong and robbery, geue not your selues vnto vanitie: yf ryches encrease, sette not your harte vpon them.

God spake once and twise: I haue also heard the same, that power belongeth vnto God.

And that thou Lord art mercifull: for thou rewardest euery man accordyng to his worke.

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the begynning, is nowe and euer shalbe: worlde without ende. Amen.

The Collect.

ALmightye God, whiche through thy onelye begotten sonne Jesus Christe, hast ouercome deathe, and opened vnto vs the gate of euerlastyng lyfe: we humbly beseche thee, that as by thy speciall grace, preuentyng vs, thou doest putte in our myndes good desyres: so by thy continuall helpe, we may bryng theiame to good effecte, through Jesus Christ our lorde: who lyueth and reigneth. &c.

The Epistle.

PEter opened his mouth, and sayed: of a trueth I perceyue that there is no respecte of persons with God, but in all people, he that feareth him and worketh righteousnes, is accepted with him. Ye knowe the preaching that God sente vnto the children of Israell, preachyng peace by Jesus Christe whiche is lorde ouer all thinges: whiche preachyng was publisshed throughout all Jewry (and began in Galilee after the baptisme whiche John preached) howe God annoynted Jesus of Nazareth with the holy ghoste, and with power. Whiche Jesus went about doyng good, and healyng all that were oppressed of the deuell, for God was with him. And we are witnesses of al thinges which he did in the lande of the Jewes, and at Jerusalem: whō they slewe and hanged on tree. Hym God reysed vp the third daie and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for theiame intent) whiche dyd eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testify, that it is he whiche was ordeyned of God to be the iudge of the quycke and deade. To hym geue all the prophetes witnes, that through his name, whosoeuer beleueth in hym, shall receyue remissiō of sinnes. Acte. x.

The

The Gospell.

Luc.xxiiii. BEholde two of the disciples wente that same daye to a towne called Emaus, whyche was from Jerusalem about .lx. furlonges: and they talked together of all the thynges that had happened. And it chaunced while they commoned together & reasoned: Jesus him selfe drue nere and went with them. But their eyes were holden that they shoulde not knowe hym. And he sayd vnto them: what maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) aunswered, and saied vnto him: art thou onely a straunger in Jerusalem, and haste not knowen the thynges which haue chaunced there in these dayes? he saide vnto them: what thynges? And they sayd vnto hym: of Jesus of Nazareth, whyche was a Prophete, mightie in dede and worde before God and all the people: and how the hie prestes and oure rulers deliuered him to be condemned to death, and haue crucified him. But we trusted that it had been he whiche shoulde haue redemed Israel. And as touching all these thinges, to daye is euen the third daye that they were doen. Yea and certeyne women also of oure companye made vs astonyed, whiche came earely vnto the Sepulchre and founde not his body, and came saying, that they had sene a vision of Angels, whiche sayed that he was aliue. And certeyne of them whiche were with vs, wente to the Sepulchre and found it euen so as the women had sayed: but hym they sawe not.

And he sayed vnto them: O fooles and slowe of harte to beleue al that the prophetes haue spoken. Oughte not Christ to haue suffred these thynges, and to entre into his glory? And he began at Moses and all the prophetes, and interpreted vnto them in all Scriptures which wer written of hym.

And

And it came to passe as he sate at meate with them, he tooke bread and blessed it, and brake and gaue to them. And their eyes were opened, and they knewe hym, and he vanished out of their sight. And they sayed betwene themselues: did not oure heartes burne within vs, whyle he talked with vs by the waye, & opened to vs the Scriptures? And they rose vp the same houre and returned to Jerusalem, and founde the eleuen gathered together, and them that were with them, saying: the Lorde is rysen in dede, and hath appered to Simon. And they tolde what thynges were dooen in the waye, and howe they knewe him in breakyng of bread.

At Euensong.

The second Lesson. Actes. iii. vnto the ende.

¶ Tuisdaye in Easter weke.

At Matins.

The. ii. lesson. Luke. xxiiii. vnto and behold. ii. of them.

At the Communion.

PRayse the Lord (ye seruauntes:) O prayse the name of the Lorde. Laudate pueri. Psal. cxiii.

Blessed is the name of the Lord: from this tyme furth for euermore.

The Lordes name is praysed: from the rysing vp of the sonne, vnto the goyng doune of the same.

The lorde is hie aboue all heathen: and his glorie aboue the heauens.

Who is lyke vnto the Lorde our God, that hathe his dwelling so hye: and yet humbleth himselfe, to beholde the thynges that are in heauen and earth.

He taketh vp the symple oute of the dust: and lyfteth the poore out of the mier.

That

That he may set hym with the princes : euen with the princes of hys people.

He maketh the baren woman to kepe house : and to be a ioyful mother of children.

Glory be to the father and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: worlde without ende. Amen.

The Collect.

ALmyghty father, whiche haste geuen thy only sonne to dye for our synnes, and to ryse agayne for oure iustificacion: Graunt vs so to put away the leuen of malyce and wyckednes, that we maye alwaye serue thee in purenes of lyuyng & truth, through Jesus Christe oure Lorde.

The Epistle.

Acter. xiii.

YEmen & brethren, Children of the generacion of Abraham, & whosoeuer among you feareth God: to you is this word of saluacion sēt. For the inhabiters of Jerusalem, and their rulers, because they knew him not, nor yet the voyces of the prophetes, which are read euery Sabboth day, thei haue fulfilled them in condemning him. And when thei found no cause of death in him, yet desired they Pilate to kyll him. And when they hadde fulfilled all that were written of hym, they tooke hym downe from the tree and put hym in a Sepulchre. But God rayled hym agayne from

death

death the thirde daye, and he was seen manye dayes of them whiche weute with hym from Galile to Jerusalem: which are his witnesses vnto the people. And we declare vnto you, howe that the promes (whiche was made vnto the fathers) GOD hath fulfilled vnto their childrē (euen vnto vs) in that he raised vp Jesus agayne: Euen as it is wutten in the seconde Psalme: Thou arte my sonne, this daye haue I begotten thee. As concernyng that he raised him vp from death, now no more to return to corruption, he saied on this wise: The holy promises made to Dauid, will I geue faithfully to you. Wherefore he saieth also in another place: Thou shalte not suffre thyne holy to see corruption. For Dauid (after that he had in hys tyme fulfilled the will of GOD) fell on slepe, and was layed vnto hys fathers and sawe corruption. But he whome God raised agayne, sawe no corruption. Bee it knowen vnto you therefore (ye men and brethren) that throughe thys man, is preached vnto you the forgeuenes of synnes, and that by hym all that beleue, are iustified frome all thynges, frome whiche ye coulde not be iustified by the lawe of Moses. Beware therfore, lest that fall on you, which is spoken of in the Prophetes: beholde ye despisers, and wonder, & perishe ye, for I doe a worke in your daies, whiche ye shall not beleue, thoughe a man declare it you.

The Gospel.

Jesus stode in the middes of his disciples, and saied vnto them: peace be vnto you: It is I, Luc. xxiiii. feare not. But thei were abashed and afraied, & supposed that they had seen a spirite. And he saied vnto them: why are ye troubled, and why doo thoughtes arise in your heartes? Beholde my handes & my fete, that it is euen I my selfe. Handle me and see, for a spirite hath not flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes,

and his fete. And whyle they yet beleued not for ioye, and wondered, he saied vnto them: Haue ye here any meate? And they offered hym a pece of a broyled fishe, and of an honye combe. And he tooke it and did eate before them. And he saied vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That all muste nedes be fulfilled, whiche were written of me in the Lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that thei mighte vnderstande the scriptures, and saied vnto them: Thus it is written, and thus it behoued Christe to suffer, and to arise againe from death the thirde daye, and that repentaunce and remission of synnes, shoulde bee preached in his name emong all nations, and muste begin at Jerusalem. And ye are witnesses of these thynges.

¶ At euensong.

The seconde lesson. i. Cor. xv. vnto the ende

¶ The first Sondaie after Easter.

Beatus vir. Psalm. Cxii.

BLessed is the man that feareth the lorde: he hath greate delite in his commaundementes.

His seede shalbee mightie vpon yearthe: the generation of the faithefull shalbee blessed.

Riches and plēteousnes shalbe in his house: And hys righteousnes endureth for euer.

Vnto the Godly there ariseth vp light in the darknes: he is mercifull, louyng and righteous.

A good man is mercifull and lendeth: and wil guyde his wordes with discrecion.

For he shal neuer be moued: and the righteous shalbe had in euerlastyng remembraunce.

He will not bee afraied for any euill tidynges: For hys heart

hearte standeth fast, and beleueth in the Lorde.

His hearte is stablished and will not shrinke: vntill he se his desire vpon his enemies.

He hath sparsed abroade and geuen to the poore: and his righteousnes remaineth for euer, his horne shalbee exalted with honor.

The vngodly shall se it, and it shall greue him: he shall gnashe with his teeth and consume awaye, the desire of the vngodly shall perishe.

Glory be to the father and, to the sonne. &c.

As it was in the beginnyng, is now, and euer. &c.

The Collect.

Almightie father. &c. As at the second Communion on Easter day.

The Epistle.

ALL that is borne of GOD, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is it that ouercommeth the worlde, but he whiche beleueth that Jesus is the sonne of God? This Jesus Christ is he that came by water and bloud, not by water onely but by water and bloud. And it is the spirite that beareth witnes, because the spirite is truthe. For there are three whiche beare recorde in heauen, the father, the woorde, and the holy Ghoste, and these three are one. And there are three whiche beare recorde in yearth, the spirite, and water, and bloud, and these. iij. are one. If wee receiue the witnes of menne, the witnes of God is greater. For this is the witnes of God that is greater, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnes in hymselfe. He that beleueth not God, hath made him a lier, because he beleueth not the recorde that God gaue of his sonne. And this is the record, how that God hath geuē vnto vs eternall life, and this lyfe is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe. 1.Ihon.v.

At the Communion.

The Gospell.

Ioan. xx.

THe same daye at nyghte: which was the firste daye of the Sabbothes, when the dores were shut (where the disciples were assembled together, for feare of the Jewes) came Jesus and stode in the middes, and saide vnto them: Peace bee vnto you. And when he had so saide, he shewed vnto them his handes and hys syde. Then were the disciples glad, when thei sawe the lorde. Then saide Jesus to them againe: Peace be vnto you. As my father sente me, euen so sende I you also. And when he had saide those wordes, he breathed on them, and saide vnto them: receiue ye the holy ghoste. whose euers synnes ye remitte, they are remitted vnto them. And whose euers synnes ye retaine, they are retained.

¶ The second Sondaie after Easter.

Deus in adiutorium. psal. lxx

HAst thee O God, to deliuer me: Make haste to helpe me, O Lorde.

Let them bee ashamed and confounded, that seke after my soule: let them bee turned backward and put to confusion, that wishe me euill.

Let them (for their reward) be sone brought to shame: that crye ouer me, there, there.

But let all those that seke thee, be ioyfull and gladde in thee: and let all suche as delight in thy saluacion, saye allwaie, the Lorde be praised.

As for me I am poore and in misery: haste thee vnto me (O God.)

Thou art my helpe and my redeemer: O lorde make no long tarying.

Glory be to the father. &c. As it was in the. &c.

The Collect.

ALmightie God, whiche haste geuen thy holy sonne to bee vnto vs, bothe a sacrifice for synne, and also an example of Godly life: Geue vs the grace that we maie allwaies

alwaies moste thankfully receiue, that his inestimable benefite, and also dayely indeuor our selues, to folow the blessed steppes of his moste holy lyfe.

The Epistle.

THis is thanke worthie, yf a man for conscience toward God, endure griefe, and suffre wrong vndeserued. For what praise is it yf when ye bee buffeted for your faultes, ye take it patiently? But and yf when ye doo well, ye suffre wrong and take it patiently, then is there thanke with God. For herunto verely were ye called: For Christ also suffered for vs, leauing vs an ensample, that ye should folowe his steppes, whiche dyd no synne, neyther was there guyle found in his mouthe: whiche, when he was reuiled, reuiled not again: when he suffered, he threatned not: but committed the vengeaūce to him that iudgeth righteously, whiche his owne selfe bare our synnes in his body on the tree, that we beyng deliuered from sinne, should liue vnto righteousnes. By whose stripes ye were healed. For ye were as shepe going a straie: But are now turned vnto the shephard, and bishop of your soules. 1.Pete.ii.

The Gospel.

CHriste sayed to his disciples, I am the good shephard, a good shephard geueth his lyfe for the shepe. An hired seruaunt, & he which is not the shepharde (neyther the shepe are his owne) seeth the wolfe commyng, and leaueth the shepe and flieth, and the woulfe catcheth, & skatreth the shepe. The hired seruaūt flieth, because he is an hired seruaunt, & careth not for the shepe. I am the good shepehard, and knowe my shepe, and am knowen of myne. As my Father knoweth me, euen so knowe I also my Father. And I geue my lyfe for the Shepe: and other Shepe I haue, whiche are not of this Iohn.x.

folde. Them also must I bring, and they shall heare my voyce, and there shalbe one folde, and one shepeherde.

¶ The.iij. Sondaye.

Confitebimur Psal. lxxv.

VNto thee (O God) doo we geue thankes: yea, vnto thee do we geue thankes.

Thy name also is so nye: and that doe thy wonderous workes declare.

When I receyue the congregacion: I shall iudge according vnto right.

The yearth is weake, and all the inhabitours therof: I beare vp the pillers of it.

I sayed vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

Set not vp your horne on hye: and speake not with a stiffe necke.

For promocion commeth neyther from the East, nor from the west: nor yet from the Southe.

And why? GOD is the iudge: he putteth doune one and setteth vp another.

For in the hand of the lorde there is a cup, and the wine is red: It is full mixte, and he poureth out of the same.

As for the dregges therof: all the vngodly of the yearth shall drynke them, and sucke them out.

But I will talke of the GOD of Jacob: and praise hym for euer.

All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng. &c.

The Collecte.

ALmightye God, whiche shewest to all men that be in errour, the light of thy truth, to the intent that they maie returne into the waye of righteousnes: Graunt vnto all them that bee admitted, into

the

the felowshyp of Christes religion, that they maye eschew those thinges that be contrary to their profession, and folow all such thinges as be agreable to thesame: through our Lorde Jesus Christ.

The Epistle.

DEerely beloued, I beseche you as straungiers and pilgremes, abstain frō fleshly lustes, which fight against the soule: & see that ye haue honest conuersacion emong the Gentiles, that where as they backbite you as euill doers, they maye see your good workes, and prayse God in the day of visitacion. Submit your selfes therfore, vnto al maner ordinaunce of man, for the Lordes sake, whether it bee vnto the kyng as vnto the chief head: either vnto rulers, as vnto thē that are sent of him, for the punishment of euill doers, but for the laude of them that do well. For so is the will of God, that with well doing, ye maie stop the mouthes of foolishe and ignoraunt men: as free, and not as hauing the libertie for a cloke of maliciousnes, but euen as the seruauntes of God. Honor all men, loue brotherly felowshyp, feare God, honor the Kyng. 1. Peter. ii.

The Gospel.

JEsus sayed to his disciples: After a while ye shall not see me, and again after a while ye shall se me: for I go to the father. Then saied some of his disciples betwene thēselfes: what is this that he sayth vnto vs, after a while ye shall not se me, and again after a while ye shall se me, and that I go to the father? Thei saied therefore: what is this that he sayeth, after a whyle? we cānot tel what he saith. Jesus perceyued that they would aske hym, and saied vnto them: ye inquire of this betwene your selfes, because I sayed, after a whyle ye shall not se me, and again after a while ye shall se me. Verely, verely, I saye vnto you: ye shall wepe and lament: but contrary wyse, the worlde shall reioyse. Ye shall sorowe, but your sorowe shalbee Iohn. xvi.

turned to ioye. A woman when she trauayleth, hath sorow: because her houre is come. But assone as she is deliuered of the child, she remembreth no more the anguish, for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I will se you again, and your hartes shall reioyse, and your ioye shall no manne take from you.

¶ The.iiij. Sondaye.

Deus stetit in Synagoga. Psal. lxxxii.

GOD standeth in the congregacion of princes: he is iudge emong Goddes.

How long wyll ye geue wrong iudgement: and accept the persones of the vngodly?

Defende the poore and fatherlesse: se that suche as be in nede and necessitie haue right.

Deliuer the outcast and poore: Saue them from the hande of the vngodly.

They will not be learned nor vnderstande, but walke on still in darkenes: all the foundacions of the yearth be out of course.

I haue sayd, ye are Goddes: and ye all are children of the most highest.

But ye shall die like men: & fall like one of the princes.

Arise, O God, and iudge thou the yearth: For thou shalt take all the heathen to thyne inheritaunce.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c.

The Collect.

ALmightie God, whiche doest make the myndes of all faythfull men, to be of one wil: graunt vnto thy people, that they maye loue the thyng, whiche thou commaundest, and desyre that, whiche thou doest promes, that emong the sondery and manifold chaunges of the worlde, oure heartes maye surely there bee fixed, where as true ioyes are to be founde: Through Christe our Lorde.

The

The Epistle.

EVery good gift, and euery perfect gift, is from aboue, and commeth doune from the father of lightes, with whom is no variablenes, nether is he chaunged vnto darkenes. Of his owne will begat he vs, with the worde of truthe, that we should be the first fruites of his creatures. Wherfore (dere brethren) let euery man be swift to heare, slowe to speake, slowe to wrath. For the wrathe of man worketh not that whiche is righteous before God. Wherfore laye apart all filthines, and superfluitie of maliciousnes, and receiue with mekenes the worde that is grafted in you, whiche is able to saue your soules. iames. i.

The Gospell.

IEsus saied vnto his disciples: now I go my waie to him that sent me, and none of you asketh me whither I go. But because I haue sayed suche thinges vnto you, youre heartes are ful of sorow. Neuertheles, I tel you the truth, it is expedient for you that I go awaye. For if I go not away, that comforter will not come vnto you. But if I depart, I wil sende him vnto you. And when he is come, he wil rebuke the worlde of sinne, and of righteousnes, and of iudgement. Of sinne, because they beleue not on me: Of righteousnes, because I go to my father, and ye shall se me nomore. Of Iudgement, because the Prince of this worlde is iudged alreadi. I haue yet many thynges to saye vnto you, but ye cannot beare them awaye nowe: howbeit, when he is come (whiche is the spirite of truth) he will leade you into all truth. He shall not speake of hymselfe, but whatsoeuer he shall heare, that shall he speake, and he wyll shewe you thynges to come. He shall glorifie me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath, are mine: therfore sayed I vnto you, that he shall take of myne, and shewe vnto you. Iohn. xvi.

The v Sondaye after Easter.

At the Communion.

¶ The.v. Sondaie.

Quam dilecta tabernacula, psal. lxxxiiij.

Howe amiable are thy dwellinges: Thou Lorde of hostes:

My soule hath a desire and longing to entre into the courtes of the Lorde: My heart & my flesh reioise in the liuing God.

Yea, the Sparowe hath found her an house, and the Swalowe a neste where she maie laie her young: Euen thy altares, O Lorde of hostes, my kyng and my God.

Blessed are thei that dwell in thy house: thei will be alwaie praisyng thee.

Blessed is that manne whose strength is in thee: In whose hearte are thy waies.

Whithe goyng throughe the vale of misery, vse it for a well: and the pooles are filled with water.

Thei will go from strength to strength: and vnto the God of Goddes appeareth euery one of them in Syon.

O Lorde God of hostes, heare my praier: Harken O God of Jacob.

Beholde, O God, our defender: and loke vpon the face of thyne annoynted.

For one daie in thy courtes: is better then a thousand.

I had rather be a dore keper in the house of my God: then to dwell in the tentes of vngodlynes.

For the Lorde God is a light and defence: the Lorde will geue grace and worshyp, and no good thynge shall he withhold from them that liue a godly life.

O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c.

The Collet.

LOrde, from whom all good thynges do come: graunte vs thy humble seruauntes, that by thy holy inspiracion, wee maie thynke those thynges that bee good, and by

by thy mercifull guydyng maye perfourme thesame: thorowe our Lorde Jesus Christ.

The Epistle.

E that ye bee doers of the worde, and not hearers onely, deceiuyng youre owne selfes. For if any man heare the worde, and declareth not thesame by his workes, he is like vnto a man beholdyng his bodely face in a glasse. For assone as he hath looked on hymselfe, he goeth his waie, and forgetteth immediatly what his fashion was. But whoso looketh in the perfect lawe of libertie, and continueth therin (if he bee not a forgetfull hearer, but a doer of the worke) thesame shalbee happie in his deede. If any man emong you seme to be deuoute, and refraineth not his toungue, but deceiueth his owne harte, this mannes deuocion is in vaine. Pure deuocion, and vndefiled before God the father, is this: to visit the fatherles and widowes, in their aduersitie, and kepe hymselfe vnspotted of the worlde. James. i.

The Gospell.

Erely, verely, I saye vnto you, whatsoeuer ye shall aske the father in my name, he will geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receiue, that your ioye maye be full. These thinges haue I spokē vnto you by prouerbes. The tyme will come, when I shall no more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that daye shall ye aske in my name. And I saye not vnto you that I wyll speake vnto my father for you. For the father hymselfe loueth you, because ye haue loued me, & haue beleued that I came out from God. I wente out from the father, and came into the worlde. Againe, I leaue the world, and go to the father. Iohn. xvi.

His

His disciples sayed vnto hym: Lo, nowe talkest thou plainly, and speakest no Prouerbe. Nowe are we sure that thou knowest all thinges, and nedest not that any man should aske thee any question: therefore beleue we, that thou camest from God. Jesus answered them: now ye do beleue. Beholde, the houre draweth nye, and is already come, that ye shalbee skatered euery man to his owne, and shall leaue me alone. And yet am I not alone: for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulacion: but be of good chere, I haue ouercome the worlde.

¶ The assencion daie.

Proper Psalmes and Lessons.

At Matins.

Psalme. viij.
Psalme. xv. } The second Lesson. Jhon. xiiij. vnto the end.
Psalme. xxj.

At the Communion.

Omnes Gentes plaudite. Psal. xlvii.

Clap your handes together (all ye people:) O syng vnto God with the voyce of melody.

For the Lorde is hye and to bee feared: he is the greate kyng vpon all the yearth.

He shall subdue the people vnder vs: And the nations vnder our fete.

He shall chose out an heritage for vs: Euen the worship of Jacob whom he loued.

God is gone vp with a mery noyse: And the Lorde with the sounde of the trompe.

O syng prayses, syng prayses vnto oure God: O syng prayses, syng prayses vnto our kyng.

For God is the kyng of al the yearth: syng ye praises with vnderstandyng.

God reigneth ouer the heathen: god sitteth vpō his holy seate.
The princes of the people are ioined to the people, of the God of Abraham: for God (whiche is very hye exalted) doth defende the earth, as it were with a shylde.
Glory be to the father, &c. As it was in the begin-. &c.

The Collect.

GRaunte we beseche thee almightie god, that like as we doe beleue thy onely begotten sonne our lorde to haue ascended into the heauens: so we may also in heart & mind thither ascende, and with him continually dwell.

The Epistle.

IN the former treatise (deare Theophilus) we haue spoken of all that Jesus began to doe and teache, vntil the day in which he was take vp, after that he through the holy goste, had geuen commaundementes vnto the Apostles, whome he had chosen: to whome he also shewed himselfe alyue after his passion (& that by many tokens) appearyng vnto them .xl. dayes, and speaking of the kingdom of god, and gathered them together, and commaūded them that they should not depart from Jerusalem: but to wayte for the promes of the father, wherof (sayth he) ye haue heard of me. For John truely baptised with water: but ye shalbe baptised with the holy goste, after these fewe dayes. When they therfore were come together, they asked of him, saying: lord, wilt thou at this time restore agayn the kingdome to Israell? And he sayde vnto them: it is not for you to knowe the times or the seasons whiche the father hath put in hys owne power. But ye shall receyue power after that the holy goste is come vpon you. And ye shall bee witnesses vnto me, not onely in Jerusalem, but also in all Jewry, and in Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, while they beheld, he was taken vp on hye, and a cloud receiued him vp out of their sight. And while they loked stedfastly vp toward heauen as he went, beholde, two men stoode by them in Act.i.

white apparel, whiche also sayde: ye men of Galile, why stand ye gasyng vp into heauē? This same Jesus which is taken vp from you into heauen, shall so come, euen as ye haue sene him goe into heauen.

The Gospel.

Mar. xvi. Jesus appeared vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe, & hardnes of heart, because they beleued not them which had sene that he was risen agayn from the dead: and he sayd vnto them: goe ye into all the world, & preache the gospel to all creatures: he that beleueth and is baptised, shalbee saued. But he that beleueth not shall bee damned. And these tokens shal folowe them that beleue. In my name they shall cast out deuils, they shal speake with new tonges, they shall dryue away serpentes. And if they drinke any deadly thing, it shall not hurt them. They shall laye their handes on the sycke, & they shall recouer. So then when the lord had spoken vnto thē, he was receiued into heauen, & is on the right hand of God. And they wente furth and preached euery where: The lord working with them, and confirming the word with miracles folowing.

¶ Proper psalmes and lessons at Euensong.

Psalm. xxiiii. }
Psalm. lxviii. } The seconde lesson Ephe. iiii. vnto the ende.
Psal. C[illegible]viii. }

¶ The Sonday after the ascencion.

Dominus regnauit. psal. xciii. The lorde is king, and hath put on glorious apparel: the lord hath put on his apparell, and girded himselfe with strength.

He hath made the round world so sure: that it can not be moued.

Euer sence the worlde began, hath thy seate bene prepared: thou art from euerlasting.

The fluddes are risen, O Lorde, the fluddes haue lifte vp theyr noyse: the fluddes lift vp theyr waues.

The waues of the sea are myghtie, and rage horribly: but

but yet the Lorde that dwelleth on hygh is mightier.

Thy testimonies, O Lorde, are very sure: holynes becommeth thine house for euer.

Glory be to the father. &c. As it was. &c.

The Collect.

O God, the kyng of glory, which hast exalted thine only sonne Jesus Christe, with great triumphe vnto thy kingdom in heauē: we beseche thee, leaue vs not comfortles, but sende to vs thine holy ghost to comfort vs, and exalte vs vnto the same place, whither our sauiour Christe is gone before: who lyueth and reigneth. &c. ~~world without ende.~~ The Epistle. amen.

The ende of all thinges is at hand: be ye therfore sobre, and watch vnto prayer. But aboue all thinges haue feruent loue among your selues: for loue shal couer the multitude of synnes. Be ye herberous one to another without grudgyng. As euery man hath receiued the gyfte, euen so minister the same one to another, as good ministers of the manifold grace of God. If any mā speake, let him talke as the wordes of God. If any man minister, let him do it as of the habilitie whiche God ministreth to him: that God in all thinges may be glorified through Jesus Christ: to whome be prayse and dominion for euer and euer. Amen. 1. Peter. iiii.

The Gospell

When the comforter is come whom I will sende vnto you from the father (euen the spirite of trueth, which procedeth of the father) he shall testifye of me. And ye shall beare witnes also, because ye haue bene with me from the begynnyng. John xv.

These thinges haue I said vnto you, because ye should not be offended. They shall excommunicate you: yea the tyme shall come, that whosoeuer killeth you, wyll thinke that he doeth God seruice. And such thinges will they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges I haue told you, John. xvi.

that whan the tyme is come, ye may remembre then that I tolde you. These thinges sayde I not vnto you at the beginning, because I was present with you.

¶ Witsonday.

¶ Proper psalmes and lessons at Mattins.

Psal. xlviii. } The second lesson Act. x Then Peter
Psal. lxvii. } opened his mouth: vnto the ende.
Psal. Cxlv. }

At the Communion

Exultate iusti in domino. psalm. xxxiii.

Reioice in the Lorde, O ye righteous: for it becommeth well the iuste to be thankfull.

Prayse the Lorde with harpe: syng psalmes vnto him wyth the lute and instrumente of ten stringes.

Syng vnto the Lorde a new song: sing prayses lustely (vnto hym) with a good courage.

For the worde of the Lord is true: and al his workes are faythfull.

He loueth ryghteousnes and iudgement: the earth is full of the goodnes of the Lorde.

By the worde of the Lord were the heauens made: and all the hoostes of them, by the breath of hys mouth.

He gathereth the waters of the sea together, as it were vpon a heap: and layeth vp the depe as it were in a treasure house.

Let all the earth feare the Lorde: stande in awe of him all ye that dwell in the worlde.

For he spake and it was done: he commaunded and it stoode faste.

The Lorde bringeth the counsayll of the heathen to noughte: and maketh the deuyses of the people to be of none effect (and casteth out the counsailes of princes.)

The counsaill of the Lord shal endure for euer: and the thoughtes of hys harte from generation to generation.

Blessed

Blessed are the people whose God is the Lorde Jehouah: and blessed are the folke that haue chosen hym to be theyr inheritaunce.

The lorde loked downe from heauen, and beheld all the chyldren of menne: from the habitacion of hys dwelling he considereth all them that dwell in the earth.

He fashyoneth all the heartes of them: and vnderstandeth all theyr workes.

There is no king that can be saued by the multitude of an hoste: neyther is anye myghtye man delyuered by muche strength.

A horse is counted but a vayne thyng to saue a man: neither shall he deliuer any man by hys great strength.

Beholde, the eye of the lorde is vpon them that feare him: and vpon them that put theyr truste in his mercye.

To deliuer theyr soules from deathe: and to feade them in the tyme of derth.

Our soule hath patiently tarryed for the lorde: for he is our helpe and our shielde.

For our heart shall reioyce in him: because we hoped in his holy name.

Let thy mercifull kyndenes, O lorde, be vpon vs: lyke as we haue put our trust in thee.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

GOd, whiche as vpon this daye haste taughte the heartes of thy faithful people, by the sending to them the lyght of thy holy spirite: graunt vs by the same spirite to haue a right iudgement in al thinges, and euermore to reioyce in hys holy coumforte, through the merites of Christ Jesus our sauiour: who liueth and reigneth with thee in the vnitie of the same spirite one God, worlde with out ende.

At the Communion.

The Epistle.

Act. ii. WHen the fiftie dayes were come to an end, they were al with one accorde together in one place. And sodenly there came a sound from heauen, as it had bene the cumming of a mighty wind, and it filled al the house where they sate. And there appered vnto them clouen tonges, like as they had bene of fyre, and it sate vpon eche one of them: and they were al filled with the holy goste, and began to speake with other tonges, euen as the same spirite gaue them vtteraūce. There were dwelling at Jerusalem Jewes, deuout men, out of euery nacion of them that are vnder heauen. When thys was noysed about, the multitude came together and were astonied, because that euery man heard them speake with his owne language. They wondred all and marueiled, saying among themselfes: behold, are not al these, which speake, of Galile? And how heare we euery mā his owne tong, wherin we were borne? Parthians, and Medes, & Elamites, and the inhabiters of Mesopotamia, and of Jewry, and of Capadocia, of Pontus and Asia, Phrigia and Pamphilia, of Egipte, and of the parties of Libia, whiche is beside Siren, and straungers of Rome, Jewes and Proselites, Grekes and Arrabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Iohn. xiiii. IEsus sayde vnto his disciples: If ye loue me kepe my commaundementes, and I wil pray the father, and he shall geue you an other cōforter, that he maye abyde with you for euer: euen the spirite of trueth, whome the worlde can not receiue, because the worlde seeth him not, neither knoweth hym. But ye knowe hym: for he dwelleth with you, and shalbe in you. I will not leaue you coumfortles: but

will

will come to you. Yet a litle while and the worlde seeth me no more: but ye se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I will loue him, and wil shewe mine owne selfe vnto hym.

¶ Proper psalmes and lessons at Euensong.

Psalm. Ciiii. Psalm. Cxlv. } The.ii. Lesson. Actes. xix. It fortuned when Apollo wente to Corinthum. vnto After these thinges.

¶ Monday in whitson weke.

Be ioyful in the Lorde (all ye landes:) serue the Lord with gladnes, and come before his presence with a song. Be ye sure that the lord he is God: it is he that hath made vs, and not we our selfes, we are hys people and the shepe of his pasture. Iubilate deo. psalm. C.

O goe your way into his gates with thankesgeuing, and into his courtes with praise: be thankeful vnto him, and speake good of his name.

For the lorde is gracious, hys mercie is euerlasting: & his trueth endureth from generacion to generacion.

Glory be to the father. &c. As it was in the be-. &c.

The Collect.

¶ God which. &c. (As vpon whitsonday.)

The Epistle.

Then Peter opened his mouth and sayd: of a truth I perceyue that there is no respecte of persones with God, but in all people, he that feareth hym, Act. x.

and

and wooꝛketh righteouſneſſe, is accepted with hym. Ye knowe the preachyng that God ſente vnto the chyldren of Iſraell, preachyng peace by Jeſus Chriſte, whiche is Looꝛde ouer all thynges: whiche preachyng was publiſhed thꝛoughoute all Jewꝛye (and began in Galile after the baptiſme whiche Johu preached) how God annointed Jeſus of Nazareth with the holye goſte, and with powꝛer. whiche Jeſus went about doyng good, and healing all that were oppꝛeſſed of the deuill. Foꝛ God was with hym. And we are witneſſes of all thynges whiche he did in the land of the Jewes & at Jeruſalem, whome they ſlewe and hanged on tree: Hym God rayſed vp the thirde day, and ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen befoꝛe of god foꝛ the ſame entente) whiche dyd eate and dꝛynke with hym, after he aroſe from deathe. And he commaunded vs to pꝛeache vnto the people, and to teſtifye that it is he, whiche was oꝛdayned of God to be the iudge of quicke and dead. To hym geue all the Pꝛophetes witneſſe, that thꝛough his name whoſoeuer beleueth in him, ſhall receyue remiſſion of ſynnes.

Whyle Peter yet ſpake theſe wooꝛdes, the holy goſte fel on all them whiche heard the pꝛeachyng. And they of the circumciſion which beleued, were aſtonied, as many as came with Peter, becauſe that on the Gentyles alſo, was ſhed out the gift of the holy goſte. Foꝛ they hearde them ſpeake with tongues and magnifye God. Then aunſwered Peter: can any man foꝛbid water, that theſe ſhoulde not be baptiſed whiche haue receyued the holy goſte as well as we? And he commaunded them to bee baptiſed in the name of the Looꝛde. Then pꝛayed they him to tary a fewe dayes.

The Goſpel.

SO God loued the worlde, that he gaue his only begottē sonne, that whosoeuer beleueth in him, shoulde not perishe, but haue euerlastyng lyfe. Iohn.iii.
For God sent not his sonne into the world, to condemne the worlde, but that the worlde through him might be saued. He that beleuethe on hym is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onelye begotten sonne of God. And thys is the condemnacyon: that lyghte is come in to the worlde, and menne loued darknes more then lighte, because theyr dedes were euill. For euery one that euill doeth, hateth the light, neither cummeth to the lighte, leste hys dedes shoulde bee reproued. But he that doth trueth, cūmeth to the light, that his dedes may be knowen, how that they are wrought in god.

ℭ Tuesday.

MY song shall bee of mercye and iudgemente: vnto thee (O Lorde) will I sing. Misericor-diam.psalm.c.
O let me haue vnderstandyng: in the waye of Godlynes.
When wilte thou come vnto me? I will walke in my house with a perfect heart.
I wil take no wicked thing in hand: I hate the sinnes of vnfaythfulnes, there shall no such cleaue vnto me.
A frowarde hearte shall departe from me: I will not knowe a wicked persone.
Whoso prieuely slaundereth his neighbour: him will I destroye.
Whoso hath also a proude looke and an hie stomake: I will not suffer him.
Myne eyes looke vnto such as be faythfull in the land: that they may dwell with me.
Whoso leadeth a godly lyfe: he shalbe my seruaunte.
There shal no deceiptfull persone dwell in my house: he that telleth lyes shall not tary in my syght.

I shall soone destroy all the vngodly that are in the lande: that I may roote out all wicked doers from the citie of the Lorde.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

God which. &c. As vpon witsonday

The Epistle.

Act. viii. hen the Apostles whiche were at Jerusalem heard saye, that Samaria had receyued the woord of god, they sent vnto them Peter and John. whiche, when they were come downe, prayed for them, that they might receiue the holy goste. For as yet he was come on none of them: but they were baptised onely in the name of Christ Jesu. Then layde they theyr handes on them, and they receyued the holy gost.

The Gospell.

John. x. Erely verely I say vnto you: he that entreth not in by the doze into the shepefolde, but climeth vp some other way, the same is a thefe, and a murtherer. But he that entreth in by the dooze, is the shepeheard of the shepe: To hym the porter openeth, and the shepe heare his voyce, and he calleth hys owne shepe by name, and leadeth them out. And whē he hath sent furth his owne shepe, he goeth beefore them, and the shepe follow him: for they knowe his voyce. A straunger wil they not folowe, but will flye from hym: for they knowe not the voyce of straungers.

This prouerbe spake Jesus vnto them, but they vnderstoode not what thynges they were whiche he spake vnto them. Then sayde Jesus vnto them agayne: verely verely, I saye vnto you: I am the dooze of the shepe. All

(euen

(euen as many as came before me) are theues and murtherers, but the shepe did not heare them. I am the doore, by me if any enter in, he shalbe safe, and shall goe in and out, and fynde pasture. A theefe commeth not but for to steale, kill, and destroy. I am come that they might haue lyfe, and that they mighte haue it more aboundauntlye.

¶ Trinitie Sonday.

¶ At Mattins.

The first lesson. Gene. xviii. vnto the ende.

The seconde lesson Math. iii. vnto the ende.

¶ At the Communion.

Deus misereatur. psal. lxvii.

GOd bee mercyfull vnto vs and blesse vs: and shewe vs the lyghte of his countenaunce, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalte iudge the folke ryghteouslye, and gouerne the nacyons vpon earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the yearthe bryng foorthe her increase: and God, euen oure owne God, shall geue vs hys blessing.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glorie bee to the father, and to the sonne: and to the holy goste.

As it was in the beginning, is nowe, and euer shall be: worlde without ende. Amen.

The

At the Communion.

The Collecte.

ALmightye and euerlastyng God, whiche haste geuen vnto vs thy seruauntes grace by the confession of a true fayth to acknowlege the glorye of the eternall trinitie, and in the power of the diuyne maiestie to wurshippe the vnitye: we beseeche thee that throughe the stedfastnes of thys fayth, we may euermore be defended from all aduersitie, whiche liueste and reignest one God, worlde without ende.

The Epistle.

Apo. iiii. AFter this I loked, and behold, a doore was open in heauen, & the first voice which I heard, was as it wer of a trompet, talking with me, whiche sayd: come vp hither, and I will shew thee thinges whiche must be fulfilled hereafter. And immediately I was in the spirite: And behold, a seate was set in heauen, and one sate on the seate. And he that sate, was to loke vpon, lyke vnto a Jasper stone, & a Sardine stone. And there was a rayne bowe about the seate, in sight lyke vnto an Emerauld. And about the seate were xxiiii. seates. And vpon the seates. xxiiii. Elders sittyng, clothed in white rayment, and had on their heades crownes of golde.

And out of the seate proceded lightninges, and thunderynges, and voyces, and there were. vii. lampes of fire, burning before the seate, whiche are the. vii. spirites of God. And beefore the seate there was a sea of glasse lyke vnto Christall, and in the myddes of the seate, and rounde aboute the seate, were. iiii. beastes full of eyes, beefore and behynde. And the fyrste beaste was like a Lion: and the second beast like a calfe: and the thirde beaste hadde a face as a manne: and the fourthe beaste was lyke a flying Egle. And the. iiii. beastes had eche one of them syxe wynges aboute hym, and they were

were full of eyes within. And they had no rest day neyther night, saying: Holy, holy, holy, Lorde God almightie, whiche was, and is, and is to come.

And when those beastes gaue glory and honour, and thankes to hym that sate on the seate (whiche lyueth for euer and euer) the. xxiiij. elders fell doune before hym that sate on the throne, and worshipped hym that lyueth for euer, and cast their crounes before the throne, saying: thou art worthy, O Lorde (our God) to receyue glory, and honor, and power, for thou hast created all thinges, and for thy wylles sake they are, and were created.

The Gospel.

THere was a manne of the Phariseis named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, and sayd vnto hym: Rabby, we knowe that thou art a teacher come from God: for no man could do suche miracles as thou doest, except God were with him. Jesus answered, and sayd vnto him: Uerely, verely, I say vnto thee: except a man be borne frō aboue, he cannot see the the kyngdom of god. Nicodemus sayd vnto him: how can a man be borne when he is olde: can he entre into his mothers wombe and be borne agayne: Jesus answered: verely, verely, I say vnto to thee: except a man be borne of water and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the flesshe, is flesshe, and that whiche is borne of the spirit, is spirit. Maruayl not thou that I sayd thee, ye must bee borne from aboue. The wynde bloweth where it lusteth, and thou heareſt the sound therof, but canst not tel whēce it commeth and whither it goeth: So is euery one that is borne of the spirite. Nicodemus answered, and sayd vnto him: how can these thinges be: Jesus answered, and sayd vnto him: arte thou a maister in Israell, and knowest not these thinges: Uerely, verely, I say vnto thee: we speake that we do know, and testifie ibon. iii.

that we haue seen: and ye receyue not our wytnes. If I haue tolde you yearthly thynges, and ye beleue not: howe shall ye beleue yf I tell you of heauenly thynges? And no man ascendeth vp to heauen, but he that came doune from heauen, euen the sonne of man whiche is in heauen. And as Moses lift vp the serpent in the wilderness, euen so must the Sonne of man be lift vp, that whosoeuer beleueth in hym, perishe not, but haue euerlastyng lyfe.

¶ The first Sonday after Trinitie Sonday.

Beati immaculati. psalm. cxix.

BLessed are those that bee vndefiled in the way: and walke in the lawe of the Lorde.

Blessed are they that kepe his testimonies: and seke hym with theyr whole heart.

For they whiche do no wickednesse: walke in his wayes.

Thou hast charged, that we shall diligently kepe thy commaundementes: O that my wayes were made so direct, that I might kepe thy statutes.

So shall I not bee confounded: while I haue respect vnto all thy commaundementes.

I will thanke thee with an vnfayned heart: when I shall haue learned the iudgementes of thy righteousnes.

I will kepe thy ceremonies: O forsake me not vtterly.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c.

The Collecte.

GOd the strength of all theym that trust in thee, mercifully accept our prayers: And because the weakenes of oure mortall nature can do no good thyng without thee, graunt vs the helpe of thy grace, that in kepyng of thy commaundementes we may please thee both in will and dede: thorough Jesus Christ our lorde.

The

The Epistle.

DEarely beloued, let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeared the loue of God to vs ward, because that God sent his onely begotten sonne into the worlde, that we might lyue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agrement for our synnes. 1. Iohn. iiii.

Dearely beloued, if God so loued vs, we ought also to loue one another. No man hath seen God at any tyme. If we loue one another, God dwelleth in vs and his loue is perfect in vs. Hereby knowe we that we dwel in hym and he in vs: because he hath geuen vs of his spirite. And we haue seen, and do testify, that the father sent the sonne to be the sauiour of the worlde: whosoeuer cõfesseth that Iesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, & God in him. Herein is the loue perfect in vs, that we should haue trust in the day of iudgemẽt. For as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth out feare, for feare hath payne: fulnes. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If a man say: I loue God, and yet hate his brother, he is a lyar. For how can he that loueth not his brother, whom he hath seen, loue God whom he hath not seen? And this commaundement haue we of hym: that he whiche loueth God, should loue his brother also.

The Gospell.

THere was a certaine riche man, whiche was clothed in purple and fyne white, and fared deliciously euery day: And there was a certaine begger Luc. XVI.

ger named Lazarus whiche lay at his gate full of sores, desyring to be refreshed with the crummes whiche felt from the riche mans borde, & no mã gaue vnto him. The dogges came also & licked his sores. And it fortuned, that the begger dyed and was caried by the Angels into Abrahams bosome. The riche man also dyed and was buried. And beyng in hell in tormẽtes, he lifte vp his eyes & sawe Abraham a far of, and Lazarus in his bosome, and he cryed and sayd: father Abraham, haue mercy on me: & send Lazarus, that he may dippe the tippe of his finger in water, & coole my tongue, for I am tormented in this flame. But Abraham sayd: Sonne, remembre that thou in thy lyfe tyme, receiuedst thy pleasure: & contrarywise, Lazarus receiued payne: But nowe he is comforted, and thou art punished. Beyonde all this, betwene vs and you there is a great space set, so that they whiche would go from hence to you cannot: neyther may come from thence to vs. Then he sayd: I pray the therefore father, sende hym to my fathers house (for I haue .v. brethren) for to warne them, leste they also come into this place of torment. Abraham sayd vnto hym: they haue Moses & the Prophetes, let them heare them. And he sayd: nay father Abraham, but if one come vnto them from the dead, they will repent. He sayd vnto him: If they heare not Moses and the Prophetes, neyther wyll they beleue, though one rose from death againe.

¶ The second Sondaye.

In quo corrigit. Psal. cxix.

WHerwith all shall a yong man clense his waye: euen by rulyng hym selfe after thy worde.

With my whole heart haue I sought thee: O let me not go wrong out of thy commaundementes.

Thy wordes haue I hyd within my heart: that I should not synne against thee.

Blessed art thou, O Lord: O teache me thy statutes.

With

With my lyppes haue I been tellyng of all the iudgementes of thy mouth: I haue had as great delite in the way of thy testimonies, as in all maner of riches.

I will talke of thy commaundementes: and haue respect vnto thy wayes.

My delite shalbe in thy statutes: and I will not forget thy worde.

Glory be to the father and to sonne. &c.

As it was in the begynning. &c.

The Collect.

LOrde make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer failleste to helpe and gouerne them, whom thou doest bryng vp in thy stedfast loue: Graunt this. &c. *Heauēly father for thy christes sake our lorde.*

The Epistle.

MArueil not my brethren though the worlde hate you. We know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother is a manslear. And ye knowe that no manslear hath eternall lyfe abyding in him. Hereby perceyue we loue, because he gaue his lyfe for vs: and we ought to geue our lyues for the brethren. But whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him: howe dwelleth the loue of God in hym? My babes let vs not loue in worde, neyther in tongue: but in dede and in veritie. Hereby we knowe that we are of the veritie, & can quiet our hartes before hym. For yf our heart condemne vs, God is greater then our heart, and knoweth all thinges. Derely beloued, if oure heart condemne vs not, then haue we trust to god warde: & whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes & do those thinges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Jesus Christ, and loue one another as he gaue commaundement. And he that kepeth his cōmaundementes, 1. Iohn. iii.

dwelleth in him, and he in hym: & hereby we knowe that he abydeth in vs, euen by the spirite whiche he hath geuen vs.

The Gospel.

Luc. xiiii.

A Certaine man ordayned a great supper, and bad many, and sent his seruaunt at supper tyme, to say to them that were bydden, come: for all thinges are nowe ready. And they all at once began to make excuse. The first sayd vnto him: I haue bought a farme, and I must nedes go and see it, I pray thee haue me excused. And another sayd: I haue bought v. yoke of Oxen, and I go to proue them, I pray thee haue me excused. And another sayd: I haue maried a wife, and therfore I cannot come. And the seruaunt returned and brought his maister worde againe therof. Then was the good man of the house displeased, and said to his seruaunt: go out quickely into the stretes and quarters of the citie, and bring in hither the poore and the feble and the halt and the blinde. And the seruaunt sayd: Lord it is done as thou hast commaunded, and yet there is roume. And the Lorde sayd to the seruaunt: go out vnto the hye wayes and hedges, and compell them to come in, that my house maye be fylled. For I say vnto you, that none of those men which were bydden, shall tast of my supper.

¶ The third sonday.

Retribue seruo tuo. psalm. Cxix.

Do well vnto thy seruaunt: that I may lyue and kepe thy worde.

Open thou myne eyes: that I may see the wonderous thinges of thy lawe.

I am a straunger vpon yearth: O hyde not thy commaundementes from me.

My soule breaketh out for the very feruent desyre: that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: and cursed are they that

that do erre from thy commaundementes.

O turne from me shame and rebuke: for I haue kept thy testimonies.

Princes also dyd sit and speake against me: but thy seruaunt is occupied in thy statutes.

For thy testimonies are my delite: and my counsailours.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c.

The Collecte.

LOrde we beseethe thee mercifully to heare vs, and vnto whom thou hast geuen an hartie desyre to pray: graunt that by thy mightie ayde we may be defended: thorough Jesus Christ our Lorde.

The Epistle.

SUbmit your selues euery man one to another, knyt your selues together in lowlynes of minde. For God resisteth the proud, & geueth grace to the humble. Submit your selues therfore vnder the mightie hād of God, that he may exalt you when the tyme is come. Cast all your care vpon him: for he careth for you. Be sober and watche: for your aduersary the deuil as a roaryng Lyon walketh about, seking whom he may deuour: whom resist stedfast in the fayth, knowyng that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of all grace whiche hath called vs vnto his eternall glorye by Christ Jesu, shall his owne selfe (after ye haue suffered a lytle affliction) make you perfect, setle, strength, and stablishe you. To hym be glory and dominion for euer and euer. i.peter.v.

The Gospell.

THen resorted vnto hym all the Publicans and synners for to heare hym. And the Phariseis and Scribes murmured, saying. He receyueth syn- Luc.xv.

ners, and eateth with them. But he put furth this parable vnto them, saying: what man among you hauyng an hundreth shepe (if he lose one of them) doth not leaue nynty and nyne in the wyldernes, and goeth after that whiche is lost, vntill he fynde it? And when he hath found it, he layeth it on his shoulders with ioy. And assone as he commeth home, he calleth together his louers and neyghbours, saying vnto them: Reioyce with me, for I haue found my shepe, whiche was lost. I say vnto you, that lykewyse ioy shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iust persones whiche nede no repentaunce.

Either what woman hauing ten grotes (if she lose one) doth not light a candle, and swepe the house, and seke diligently till she fynd it? And when she hath found it, she calleth her louers & her neighbours together, saying: reioyce with me, for I haue founde the grote whiche I had lost. Lykewise I saye vnto you, shall there be ioy in the presence of the Angels of god, ouer one synner that repenteth.

¶ The fourth Sondaye.

Adhesit pauimẽto anima. Psal. CXIX.

MY soule cleaueth to the dust: O quicken thou me accordyng to thy worde.

I haue knowleged my wayes and thou heardest me: O teache me thy statutes.

Make me to vnderstande the waye of thy commaundementes: and so shall I talke of thy wonderous workes.

My soule melteth away for very heauynes, comforte thou me accordyng vnto thy worde.

Take fro me the way of lying: and cause thou me to make muche of thy lawe.

I haue chosen the way of truth: and thy iudgementes haue I layde before me.

I haue stycken vnto thy testimonies: O Lorde con-

found me not.

I will runne the way of thy commaundementes: when thou hast set my heart at libertie.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c.

The Collect.

GOd the protector of all that trust in thee, without whom nothyng is strong, nothing is holy: increase and multiply vpon vs thy mercye, that thou being oure ruler and guyde, we may so passe through thinges temporall, that we fynally lose not the thinges eternall: Graunt this heauenly father for Jesu Christes sake our Lorde.

The Epistle.

I Suppose that the afflictions of this lyfe, are not worthy of the glory which shalbe shewed vpon vs. For the feruent desyre of the creature abydeth, lokyng when the sonnes of God shall appeare, because the creature is subdued to vanitie, against the will thereof, but for his will which hath subdued thesame in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of GOD. For we knowe that euery creature groneth with vs also, and trauaileth in payne, euen vnto this tyme: not onely it, but we also whiche haue the first fruites of the spirite mourne in our selues also, and wayte for the adoption (of the children of God) euen the deliueraunce of our bodyes. Roma. viii.

The Gospel.

BE ye mercifull as your father also is mercyful. Judge not and ye shall not be iudged: condemne not, and ye shall not be condemned. Forgeue and ye shalbe forgeuen. Geue and it shalbe geuen Luc. vi.

vnto

vnto you, good measure and pressed doune, and shaken together, and runnyng ouer, shall menne geue into your bosomes. For with the same measure that ye mete with all, shall other men mete to you againe.

And he put furth a similitude vnto thē. Can the blynd leade the blynd: do they not both fall into the diche? The disciple is not aboue his maister: Euery man shalbe perfect, euen as his Maister is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Eyther how canst thou saye to thy brother? Brother, let me pull out the mote that is in thyne eye, when thou seest not the beame that is in thyne owne eye. Thou ypocrite, cast out the beame out of thyne owne eye first, and then shalt thou see perfectly to pul out the mote that is in thy brothers eye.

¶ The.v. Sondaye.

Legem pone psal. cxix.

TEache me, O Lorde, the way of thy statutes: and I shall kepe it vnto the ende.

Geue me vnderstandyng, and I shall kepe thy lawe: yea, I shall kepe it with my whole heart.

Make me to goe in the path of thy commaundemētes: for therin is my delyte.

Encline my heart vnto thy testimonies: and not to couetousnes.

O turne away myne eyes, leste they beholde vanitie: and quicken thou me in thy way.

O stablishe thy woorde in thy seruaunt: that I may feare thee.

Take away the rebuke that I am afrayde of: for thy iudgementes are good.

Beholde my delite is in thy commaundementes: O quic en me in thy righteousnes.

Glory be to the father and to sonne. &c.

As it was in the begynning. &c.

The

The Collect.

GRaunte Lorde, wee beseche thee, that the course of thys worlde maye bee so peaceably ordred by thy gouernaunce: that thy congregacion may ioyfully serue thee in all godly quietnes: thorough Jesus Christe oure Lorde.

The Epistle.

BE you all of one mynde, and of one heart, loue as brethren, be pitifulll, be courteous (meke) not rendring euil for euil, or rebuke for rebuke: but cõtrarywyse blesse, knowyng that ye are therunto called, euen that ye shoulde bee heires of the blessyng. For he that doeth long after life, and loueth to see good dayes, let him refrayne his tongue from euil, and his lippes that they speake no guile. Let hym eschewe euil and do good: let him seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lorde is ouer them that do euil. 1 peter, iii.

Moreouer, who is it that will harme you if ye folowe that whiche is good? yea, happye are ye, if any trouble happē vnto you for righteousnes sake. Be not ye afrayed for any terror of them, neither be ye troubled, but sanctifie the Lorde God in your heartes.

The Gospel.

IT came to passe that (when the people preased vpon hym, to heare the worde of God) he stoode by the lake of Genezareth, and sawe two shippes stande by the lakes side, but the fishermen were gone out of them, and were washyng their nettes. And he entred into one of the shippes (whiche pertained to Symon) and praied him, that he would thrust out a litle from the land. And he sat doune and taught the people out of the shyp. whē he had lefte speakyng, he sayd vnto Simon: launche out into the deepe, and let slippe your nettes to make a draught Luc. v.

draughte. And Symon answered, and sayde vnto hym: Master, we haue labored all nighte, and haue taken nothyng. Neuertheles, at thy commaundement, I will lete furth the nette. And when they had this done, they inclosed a greate multitude of fishes. But their net brake, and they beckened to their felowes (whiche were in the other ship) that they shoulde come and helpe them. And they came and fylled bothe the shippes, that they soncke againe.

When Symon Peter sawe this, he fell doune at Jesus knees, saiyng: Lorde goe from me, for I am a synnefull man. For he was astonyed and all that were with hym, at the draughte of fyshes whiche they had taken: and so was also James and John the sonnes of Zebede, whyche were parteners wyth Symon. And Jesus said vnto Symon: feare not, from hencefurth thou shalt catche men. And they brought the shippes to land, and forsoke all and folowed hym.

¶ The. vi. Sondaie.

Et thy louyng mercie come also vnto me, O Lorde: Euen thy saluation, accordyng vnto thy woorde.

Et veniat super me, psalm. CXIX.

So shall I make aunswere vnto my blasphemers: For my truste is in thy woorde.

O take not the woorde of truthe vtterly out of my mouthe: For my hope is in thy iudgementes.

So shall I alwaye kepe thy lawe: yea, for euer & euer.

And I will walke at libertie: For I seke thy commaundementes.

I will speake of thy testimonies also, euē before kynges: and will not be ashamed.

And my delight shalbee in thy commaundementes: whiche I haue loued.

My handes also will I lift vp, vnto thy commaundementes whiche I haue loued: and my study shalbee in thy statutes.

Glorye

Glory be to the father and to the sonne. &c.
As it was in the beginning, is nowe. &c.

The Collect.

GOd, whiche haste prepared to them that loue thee, suche good thynges as passe all mannes vnderstanding: powre into our hartes such loue toward thee, that we louyng thee in al thinges, may obteine thy promises, whiche excede all that we canne desyre: Through Jesus Christe our Lorde.

The Epistle.

KNowe ye not, that all we whiche are baptised in Jesu Christe, are baptised to dye with hym? Roma. vi.
we are buryed then with hym by baptisme for to dye: that likewise as Christ was raised from death, by the glorye of the father, euen so we also should walke in a newe life. For if we be graft in death like vnto hym: euen so shall we be partakers of the resurrection: Knowing this, that our olde man is crucified with hym also, that the body of synne, myght vtterly be destroyed, that hencefurth we should not be seruaūtes vnto synne. For he that is dead, is iustified from synne.

Wherfore, if we be dead with Christe, we beleue that we shall also lyue with hym, knowyng that Christe beyng rayled from death, dyeth no more. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concernyng synne once. And as touching that he lyueth, he lyueth vnto God: Likewise consider ye also, that ye are dead, as touchyng synne, but are alyue vnto God, through Jesus Christe our Lorde.

The Gospell.

IEsus sayed vnto his disciples: excepte youre Math. v.
ryghteousnesse excede the ryghteousnesse of the Scribes & Pharisees, ye cannot entre into the Kyngdome of heauen. Ye haue heard that it

was layed vnto them of the olde tyme. Thou shalt not kill: whosoeuer killeth, shalbe in daunger of iudgement. But I saye vnto you: that whosoeuer is angry with his brother (vnadui sedly) shalbe in daunger of iudgemente. And whosoeuer saye vnto hys brother, Racha, shalbe in daunger of a counsaill. But whosoeuer sayth, thou foole, shalbe in daunger of hell fire. Therfore, if thou offeresi thy gift at the alter, & there remembrest that thy brother hath ought agaynst thee, leaue there thyne offeryng before the alter, and goe thy waye firste, and be reconciled to thy brother, and then come and offer thy gyfte.

Agree with thyne aduersarye quickly, whyles thou art in the waye with hym, leste at any tyme the aduersarye delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into prison. Verelye I saye vnto thee, thou shalt not come out thence till thou haue payed the vttermoste farthyng.

¶ The. vii. Sonday.

Memor esto. psal. CXIX.

THinke vpon thy seruaunte, as concerning thy worde: wherin thou hast caused me to put my trust.

The same is my comfort in my trouble: For thy worde hath quickened me.

The proude haue had me exceedyngly in derision: yet haue I not shrynked from thy lawe.

For I remembred thyne euerlastyng iudgementes, O Lorde: and receyued comfort.

I am horribly afrayed: For the vngodly, that forsake thy lawe.

Thy statutes haue been my songes: In the house of my pilgrimage.

I haue thought vpon thy name, O Lord, in the night season: and haue kept thy lawe.

This I had: because I kepte thy commaundementes.

Glory

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.

LOrde of all power and might, whiche art the author and geuer of all good thynges: graffe in our hartes the loue of thy name, increase in vs true religion, norishe vs with all goodnes, and of thy great mercy, kepe vs in the same: Through Jesus Christe our Lorde.

The Epistle.

I Speake grosly, because of the infirmitie of your flesshe. As ye haue geuen your membres seruaūtes to vnclennes and to iniquitie (from one iniquitie to another:) euen so nowe geue ouer your membres seruauntes vnto righteousnes, that ye may be sanctified. For when ye were the seruauntes of synne, ye were voyde of righteousnes. What fruite had you then in those thinges, whereof ye are nowe ashamed? for the ende of those thinges is death. But nowe are ye delyuered from synne, and made the seruauntes of God, and haue your fruite to be sāctified, and the ende euerlasting lyfe. For the rewarde of synne is death: but eternall lyfe is the gifte of God: Through Jesus Christe our Lorde. Roma. vi.

The Gospell.

IN those dayes, when there was a verye great compane, and had nothyng to eate: Jesus called hys disciples vnto hym, and sayed vnto them: I haue compassion on the people, because they haue nowe been with me three dayes, and haue nothing to eate: And if I sende them awaye fasting to their Mar. viii.

owne houses, they shall faint by the waye: for diuerse of them came from farre. And his disciples answered him: where should a manne haue bread here in the wildernesse, to satisfie these? And he asked them: howe manye loaues haue ye? They sayd, seuen. And he commaunded the people to sitte downe on the grounde. And he tooke the seuen loaues: And when he had geuen thankes, he brake and gaue to his disciples, to set before them. And they did set them before the people. And they had a fewe small fishes. And when he had blessed, he commaunded them also to be sette before them. And they did eate, and were suffised. And they tooke vp of the broken meate that was left, seuē baskettes ful. And they that did eate, were about foure thousande. And he sente them awaye.

The eight Sonday.

Portio mea domine. psal. CXIX.

Thou art my portion, O Lord: I haue promised to kepe thy lawe.

I made myne humble petition in thy presēce with my whole heart: O be merciful vnto me, according vnto thy worde.

I call myne owne wayes to remembraunce: and turne my feete into thy testimonies.

I made hast: and prolonged not the tyme to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight will I rise, to geue thankes vnto thee: because of thy righteous iudgementes.

I am a companion of all them that feare thee: and kepe thy commaundementes.

The earth, O Lorde, is full of thy mercye: O teache me thy statutes.

Glory be to the father, and to the sonne: and to the holy goste.

As

As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.

GOD, whose prouidence is neuer deceiued, we humbly beseche thee, that thou wilt put away frō vs al hurtfull thinges, and geue those thinges whiche be profitable for vs: Through Jesus Christe our Lorde.

The Epistle.

BRethren, we are debters, not to the flesshe, to liue after the flesshe. For yf ye liue after the flesshe, ye shall dye. But yf ye (through the spirite) doe mortifie the deedes of the body, ye shall liue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of adoption, wherby we crye: Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sōnes, then are we also heires, the heires I meane of God, and heires annexed with Christ: yf so be that we suffre with hym, that we may be also glorified together with hym. Rom. viii.

The Gospell.

BEware of false prophetes, which come to you in shepes clothing, but inwardly thy are rauenyng woules. Ye shall knowe them by their fruites. Do men gather Grapes of Thornes? Or Figges of Thistles? Euen so euery good tree bryngeth furthe good fruites: But a corrupte tree, bryngeth furth euyll fruites. A good tree cannot bryng furth bad fruites, neyther can a bad tree Mat. vii.

bryng furth good fruites. Euery tree that bryngeth not furth good fruite, is hewen downe and cast into the fire. Wherfore, by their fruites ye shall knowe them. Not euery one that sayeth vnto me, Lorde, Lorde, shall entre into the kyngdome of heauen: but he that doth the will of my father whiche is in heauen, he shall entre into the kyngdome of heauen.

¶ The .ix. Sonday.

Bonitatem. psal. CXIX.

LOrde, thou hast delt graciously with thy seruaunt: accordyng vnto thy worde.

O learne me true vnderstanding, and knowlege: For I haue beleued thy commaundementes.

Before I was troubled I went wrong: but nowe I haue kept thy worde.

Thou art good and gracious: O teache me thy statutes.

The proude haue imagined a lye againste me; but I wyll kepe thy commaundementes with my whole heart.

Their heart is as fat as braune: but my delite hath been in thy lawe.

It is good for me that I haue been in trouble: That I may learne thy statutes.

The lawe of thy mouth is derer vnto me: then thousandes of golde and siluer.

Glory be to the father, and to the sonne: and to the holye goste.

As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.

Graunte

GRaunte to vs Lorde we beseche thee, the spirite to thinke, and doe alwayes suche thynges as be rightfull: that we which cannot be without thee, may by thee be able to liue accordyng to thy wyll: Through Iesus Christe our Lorde.

The Epistle.

BRethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloude, & al passed through the sea, and were al baptised vnder Moses in the cloude, & in the sea, & did all eate of one spirituall meate, & did all drinke of one spirituall drinke. And they dranke of the spiritual rocke that folowed thē, whiche Rocke was Christe. But in many of them hadde God no delight. For they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euil thinges, as they lusted. And that ye should not be worshippers of ymages, as were some of them according as it is written. The people sate downe to eate, and drynke, and rose vp to playe. Neither let vs be defiled with fornication, as some of them were defiled with fornication, & fell in one daye thre and twentie thousand. Neithet let vs tempt Christe, as some of them tempted, and were destroyed of serpentes. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thynges happened vnto them for ensamples: But are written to put vs in remembraunce, whom the endes of the world are come vpon. Wherfore, let him that thinketh he standeth, take hede leste he fall. There hath none other temptacion taken you, but suche as foloweth the nature of manne. But God is faithful, whiche shall not suffer you to bee tempted aboue youre strength: but shal in the middes of the temptacion make a waye, that ye may be able to beare it. 1. Cor. x.

The Gospell.

Luc xvi. IEsus sayd vnto his disciples: There was a certaine riche man, which had a Steward, and the same was accused vnto him, that he had wasted his goodes. And he called him, and sayed vnto him: howe is it that I heare this of thee? Geue accomptes of thy stewardship, for thou maiest be no longer Steward. The Steward sayd within himselfe: what shal I do? For my Maister taketh away frō me the Stewardshippe. I cannot digge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardshippe, they may receyue me into their houses.

So when he had called all his Masters debters together, he sayd vnto the first: how much owest thou vnto my Master? And he sayd: an hundred tunnes of oyle. And he sayed vnto hym: take thy Bill, and sitte downe quickly, and write fiftie. Then sayd he to an other: how muche owest thou? And he sayed: an hundred quarters of wheate. He sayed vnto hym: take thy bill and wryte foure skore. And the Lord commended the vniust Steward, because he had done wysely. For the children of this worlde are in their nacion, wiser then the children of light. And I saye vnto you: Make you frendes of the vnrighteous Mammon, that when ye shall haue nede, they may receyue you into euerlastyng habitations.

¶ The.xi. Sonday.

Manus tuæ. psal. cxix. THy handes haue made me and fashioned me: O geue me vnderstandyng, that I maye learne thy commaundementes.

They that feare thee wyll bee glad, when they see me: because that I haue put my trust in thy worde.

I knowe,

I knowe, O Lorde, that thy iudgementes are ryght: and that thou of very faythfulnes, haste causeḋ me to be troubled.

O let thy mercifull kyndnes be my comforte: Accordyng to thy worde vnto thy seruaunt.

O let thy louyng mercies come vnto me, that I may lyue: For thy lawe is my delight.

Let the proude be confounded, for they goe wickedly about to destroy me: But I will be occupied in thy commaundementes.

Let suche as feare thee, and haue knowen thy testimonies: be turned vnto me.

O let my harte be sounde in thy statutes: that I be not ashamed.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble seruauntes: and that they may obteine their petitions, make them to aske suche thinges as shal please thee: Through Jesus Christe our Lorde.

The Epistle.

COncerning spiritual thinges (brethren) I would not haue you ignoraunte. Ye knowe that ye were Gentiles, and wente youre wayes vnto dumme ymages, euen as ye were ledde. Wherfore I declare vnto you, that no manne, speakyng by the spirite of God, defyeth Jesus. Also no manne canne saye that Jesus is the Lorde, but by the holy goste. There are diuersities of gyftes, yet but one spirite. And there are differences of administracions, and yet but one Lorde. And there are diuerse maners of operacions, and yet but one God, whiche worketh all in all. 1. Cor. xii.

The

The gift of the spirite is geuen to euery man, to edifie with all. For to one is geuen through the spirite, the vtteraunce of wisedome: to an other is geuen the vtteraũce of knowlege, by the same spirite. To another is geuen faith, by the same spirite. To another the gift of healyng, by the same spirite. To another, power to do miracles. To another prophecie. To another iudgemente to discerne spirites. To another diuerse tongues. To another the interpretation of tongues: But these al worketh euen the selfe same spirite, deuidyng to euery manne a seuerall gifte, euen as he will.

The Gospell.

Luc. xix.

AND when he was come nere to Hierusalem, he behelde the citie, and wepte on it, saying: If thou haddest knowen those thinges, whiche belong vnto thy peace, euen in this thy daye, thou wouldest take hede. But nowe are they hid from thine yes. For the dayes shall come vpon thee, that thy enemies also shall cast a banke aboute thee, and compasse thee rounde, and kepe thee in on euery syde, & make thee euen with the ground, & thy children whiche are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out thē that solde therin, and them that bought, saying vnto them: It is written, my house is the house of prayer: but ye haue made it a denne of theues. And he taught dayly in the Temple.

¶ The .xi. Sonday.

Defecit. psal. cxix.

MY soule hath longed for thy saluation: and I haue a good hope, because of thy worde.

MY yes long soore for thy worde, saying: O when wilt thou comforte me?

For I am become like a bottle in the smoke: yet doe I not forget thy statutes.

Howe many are the dayes of thy seruaunte? when wilt thou be auenged of them that persecute me?

The proude haue digged pittes for me: which are not after thy lawe.

All thy commaundementes are true: They persecute me falsely, O be thou my helpe.

They had almoste made an ende of me vpon earthe: but I forsoke not thy commaundementes.

O quicken me after thy louyng kyndnes: and so shall I kepe the testimonies of thy mouth.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

The Collect.

GOd which declarest thy almighty power, most chiefly in shewyng mercy and pitie: Geue vnto vs abundauntly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure: Through Jesus Christe our Lorde.

The Epistle.

BRethren, as perteyning to the Gospell, whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by the whiche also ye are saued: I doe you to wete after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For fyrste of all I delyuered vnto you that whiche I receyued, howe that Christe dyed for our synnes, agreyng to the scriptures: and that he was buryed, and that he arose agayne the thirde daye accordyng to the scriptures: And that he was seen of Cephas, then of the .xii. After that was he seen of moe then fyue hundreth brethren at once, of whiche many remaine vnto this daye, and many are fallen a slepe. 1. Cor. xv.

After

After that appeared he to James, then to all the Apostles. And last of al he was seen of me, as of one that was borne out of due time. For I am the least of the Apostles, whiche am not worthy to bee called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace whiche is in me: was not in vaine. But I labored more aboundātly then they all, yet not I but the grace of God whiche is with me. Therfore, whether it wer I or they, so we preached, and so ye haue beleued.

The Gospell.

Luc. xviii. CHriste tolde this parable vnto certaine whiche trusted in them selues, that they were perfect and despised other. Two men wente vp into the temple to pray, the one a Pharise and the other a Publican. The Pharise stode & prayed thus with himselfe. God, I thāke thee that I am not as other mē are, extorcioners, vniust, adulterers, or as this Publicā. I fast twise in the weke: I gene tythe of al that I possesse. And the Publicā standing a farre of, would not lyft vp his yes to heauen, but smote vpon his brest, saying: God be mercifull to me a sinner. I tell you, this man departed home to his house iustifyed more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth himselfe shalbe exalted.

The. xii. Sonday.

In eternum Domine. psal. cxix. OLorde, thy woorde indureth for euer in heauen. Thy trueth also remayneth from one generacion to another: thou haste layde the foundacion of the earth, and it abydeth.

They continue this daye, accordyng to thyne ordinaunce: for all thynges serue thee.

If my delite had not been in thy lawe: I should haue perysshed in my trouble.

I will neuer forget thy commaundementes: for with them thou haste quickened me.

I am

I am thyne, Oh saue me: For I haue sought thy commaundementes.

The vngodly layde wayte for me to destroy me: but I will consydre thy testimonies.

I see that all thynges come to an ende: but thy commaundementes are extedyng broade.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

ALmightie and euerlastyng God, which art alwayes more ready to heare then we to pray: And art wont to geue more then eyther we desyre or deserue: powre downe vpon vs the abundance of thy mercy, forgeuing vs those thynges wherof our conscience is afrayde, and geuyng vnto vs that that our prayer dare not presume to aske, through Jesus Christe our Lorde.

The Epistle.

ii. Cor. iii.

SUche trust haue we through Christ to Godward, not that we are sufficient of our selues, to thynke any thyng, as of our selues, but if we be able vnto any thyng, the same commeth of God, which hath made vs able to minister the newe testament, not of the lettre but of the spirite: For the letter kylleth, but the spirite geueth lyfe. If the ministracio of death, through the letters figured in stones, was glorious, so that the chyldren of Israel could not behold the face of Moses, for the glory of his countenaunce (which glory is done away:) why shall not the ministracion of the spirite be muche more glorious? for if the ministracion of condemnacion be glorious, muche more doeth the ministracion of righteousnes excede in glory.

The Gospell.

Mar. vii.

IEsus departed from the coastes of Tyre and Sydon, and came vnto the sea of Galile through the middes of the coastes of the .x. cities. And they brought vnto hym one that was deafe, and had

an impediment in his speche, and they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spit, and touched his tounge, and loked vp to heaven and sighed, and sayed vnto him: Ephata, that is to say, be opened. And straight way his eares were opened, and the string of his tounge was loosed, and he spake plaine. And he commaunded them that they should tel no man. But the more he forbad them, so much the more a great deale they published, saying: He hath done all thynges well, he hath made both the deafe to heare, and the dumme to speake.

The. xiii. Sonday.

LOrde, what loue haue I vnto thy lawe: all the day long is my study in it.

Q uomodo dilexi. psal. cxix.

Thou thorough thy cõmaundementes hast made me wyser then my enemies: for they are euer with me.

I haue more vnderstandyng then my teachers: for thy testimonies are my study.

I am wyser then the aged: because I kepte thy commaundementes.

I haue refrayned my feete from euery euill way: that I may kepe thy worde.

I haue not shrynked from thy iudgementes: for thou teachest me.

O howe swete are thy wordes vnto my throte: yea sweter then hony vnto my mouth.

Through thy commaundementes I gette vnderstandyng: therfore I hate all wicked wayes.

Glory be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

ALmyghtie and mercyfull God, of whose onely gifte it cometh that thy faythfull people doe vnto thee true

true and laudable seruice: graunte we beseche thee, that we may so runne to thy heauenly promises, that we faile not finally to attayne the same, thorugh Iesus Christe our Lorde.

The Epistle.

TO Abraham & his sede were the promises made. Gala. iii. He sayeth not in the sedes, as manye: but in thy sede, as of one, which is Christ. This I say, that the lawe whyche began afterward, beyonde iiii. C. and xxx. yeres, doth not disanul the testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritaunce come of the lawe, it commeth not nowe of promise. But God gaue it to Abrahā by promyse. wherfore then serueth the lawe? The lawe was added because of trangressiō (till the sede came, to whome the promise was made) and it was ordained by Angels in the hande of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then agaunst the promise of God? God forbid. For if there had been a lawe geuen whiche could haue geuen lyfe: then no doubte righteousnes should haue come by the lawe. But the scripture concludeth all thinges vnder synne, that the promise, by the fayth of Iesus Christe, should be geuen vnto them that beleue.

The Gospell.

HAppy are the yes whiche see the thynges that ye see. Luc. x. For I tell you, that many Prophetes and kinges haue desired to see those thynges which ye see, & haue not seen them, & to heare those thynges whiche ye heare, and haue not heard thē. And beholde, a certaine lawyer stode vp and tempted him, saying: Master, what shall I do to inherite eternall lyfe? he said vnto him: what is written in the lawe? how readest thou? and he answered, and sayd: Loue the Lord

thy God with al thy heart, and with al thy soule, & with all thy strength, and with all thy mynde: and thy neighbour as thy selfe. And he sayed vnto hym: Thou haste answered right. This do and thou shalt liue; but he willyng to iustifie hymselfe, sayed vnto Jesus: And who is my neighbor: Jesus answered and sayd. A certaine man descended from Jerusalem to Hierico, and fell among theues, whiche robbed hym of his raymēt, and wounded hym, and departed, leauyng hym halfe dead. And it chaūced that there came downe a certayne prieste that same waye, and when he sawe hym, he passed by. And likewise a Leuite, when he went nye to the place came and loked on hym, and passed by. But a certaine Samaritane as he iorneyed, came vnto hym: and when he sawe hym, he had compassion on hym, and went to, and bounde vp his woundes, and powred in oyle and wyne, and set hym on his owne beast, and brought hym to a common inne, and made prouision for hym. And on the morowe, when he departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto hym: Take cure of hym, and whatsoeuer thou spendest more, when I come agayne, I wyll recompence thee. Which nowe of these thre thinkest thou was neighbour vnto hym that fell among the theues? and he sayed: he that shewed mercy on hym. Then sayed Jesus vnto hym: goe, and doe thou lykewyse.

¶ The .xiiii. Sonday.

Lucerna pedibus meis, psal. cxix.

Thy woorde is a Lanterne vnto my feete: and a light vnto my pathes.

I haue swoorne, and am stedfastly purposed: to kepe thy righteous iudgementes.

I am troubled about measure: quicken me, O Lorde, accordyng vnto thy woorde.

Let the free will offeringes of my mouth please thee, O Lorde: and teache me thy iudgementes.

My soule is alwaye in my hande: yet doe not I forget thy lawe.

The vngodly haue layed a snare for me: but yet swarued not I from thy commaundementes.

Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

I haue applied my harte to fulfill thy statutes alway: euen vnto the ende.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collecte.

ALmightye and euerlastyng God, geue vnto vs the increase of faythe, hope, and charitie, and that we may obteine that whiche thou doest promise: make vs to loue that whiche thou doest commaunde, through Jesus Christe our Lorde.

The Epistle.

I Saye walke in the spirite, and fulfyll not the lust of the flesshe. For the flesshe lusteth contrary to the spirite, and the spirite contrary to the flesshe: these are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and yf ye be led of the spirite, then are ye not vnder the lawe. The dedes of the flesshe are manyfest, whiche are these: adultry, fornication, vnclennesse, wantonnesse, worshippyng of images, witchcraft, hatred, variance, zele, wrath, strife, seditions, sectes, enuying, murder, dronkennes, gluttony, and suche like, of the whiche I tell you before, as I haue tolde you in tymes past, that they whiche commit suche thinges, shall not be inheritors of the kingdome of God. Contrarily, the fruite of the spirite is loue, ioy, peace, long sufferyng, gentlenes, goodnes, faithfulnes, mekenes, temperancie. Against suche there is no lawe. They truely that are Christes, haue crucified the flesshe with the affections and lustes. Gala. v.

of the ayre, for they sowe not, neither do they reape, nor cary into the barnes: and your heauenly father fedeth them. Are ye not muche better then they? Whiche of you (by takyng carefull thought) can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lylies of the fielde how they growe. They laboure not: neither do they spynne. And yet I saye vnto you, that euen Salamō in al his royaltie, was not clothed like one of these. Wherfore, if god so clothe the grasse of the fielde (whiche though it stād to day, is to morow caste into the fornace:) shall he not muche more do the same for you, O ye of litle fayth? Therfore, take no thought, saying: what shall we eate, or what shal we drinke, or wherwith shall we be clothed? after all these thynges do the Gentyles seke. For youre heauenlye father knoweth that ye haue nede of all these thynges. But rather seeke ye first the kyngdome of god, and the righteousnes thereof, and all these thynges shalbe ministred vnto you. Care not then for the morow, for the morow day shal care for it selfe: sufficient vnto the daye is the trauayl thereof.

The. xvi. Sonday.

Fecisti iudiciū. Psal. cxix.

IDeale with the thyng that is lawfull and right: O geue me not ouer vnto myne oppressoures.

Make thou thy seruaūt to delite in that which is good: that the proude do me no wrong.

Myne yes are wasted awaye with lookyng for thy health: and for the worde of thy righteousnes.

O deale with thy seruaūt accordyng vnto thy louyng mercy: and teache me thy statutes.

I am thy seruaunt: O graunt me vnderstandyng, that I maye knowe thy testimonies.

It is tyme for thee Lorde to laye to thyne hande: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious

precious stone.

Therfore holde I straight all thy commaundementes: and all false wayes I vtterly abhorre.

Glory be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

LOrd we beseche thee, let thy continual pitie clense and defende thy congregacion: and because it can not continue in safetie without thy succoure, preserue it euermore by thy helpe and goodnes, through Iesus Christ our Lorde.

The Epistle.

I Desire that you faint not because of my tribulacions that I suffre for your sakes: whiche is youre praise. For this cause I bowe my knees vnto the father of our lorde Iesus Christe, whiche is father ouer al that is called father in heauen & in yearth, that he would graunt you, accordyng to the riches of his glorye, that ye maie be strengthed with might by his spirite in the inner man: that Christ maye dwell in your heartes by faythe, that ye beyng rooted and grounded in loue, might be able to comprehend with all saintes, what is the bredthe and length, depth and heigth: and to know the excellent loue of the knowlege of Christ, that ye might be fulfilled with all fulnes, whiche commeth of God. Unto him that is able to do exceadyng aboundantly aboue all that we aske or thinke according to the power that worketh in vs, be praise in the congregation by Christ Iesus, throughoute al generacions from time to time Amen. Ephe.iii.

The Gospel.

AND it fortuned that Iesus went into a Citie called Naim, and many of his disciples went with him, and muche people. When he came nye to the gate of the citie, beholde there was a deade Luc.vii.

a dead man caried out, whiche was the only sonne of his mother, and she was a wydow, and muche people of the citie was with her. And when the lorde sawe her, he had compassion on her, and sayed vnto her: Wepe not. And he came nye, and touched the coffyn, and they that bare him stode stil. And he saied: yong man, I say vnto thee, aryse. And he that was dead, sate vp, & began to speake. And he deliuered hym to his mother. And there came a feare on them all. And they gaue the glorye vnto God, saying: A great prophet is rysen vp among vs, and God hathe visited his people. And this rumor of hym went forth throughout all Jewrye, and throughout all the regions which lye round about.

¶ The .xvii. Sondaye.

Mirabilia. Psal. cxix.

THy testimonies are wonderful: therfore doeth my soule kepe them.

When thy word goeth forth: it geueth lighte and vnderstandyng euen vnto the symple.

I opened my mouth and drue in my breath: for my delite was in thy commaundementes.

O looke thou vpon me, and be mercifull vnto me: as thou vsest to do vnto those that loue thy name.

Order my steppes in thy worde: and so shal no wickednes haue dominion ouer me.

O deliuer me from the wrongfull dealynges of men: and so shall I kepe thy commaundementes.

Shewe the light of thy countinaunce vpon thy seruaũt: and teache me thy statutes.

Myne eyes gushe out with water: because mẽ kepe not thy lawe.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the begynning, is nowe and euer. &c.

The Collecte.

LORD we praye thee that thy grace maye alwayes preuente and folowe vs, and make vs continuallye to be

to be geuen to all good workes: thorough Jesus Christe our Lorde.

The Epistle.

I (which am a prisoner of the Lordes) exhorte you Ephe.iiii. that ye walke worthy of the vocation wherwith ye are called, with all lowlines and mekenes, with humblenes of mynde, forbearyng one another through loue, and be dylygente to kepe the vnyte of the spirite through the bonde of peace, beyng one bodye and one spirite, euen as ye are called in one hope of youre callyng. Let there be but one Lorde, one faith, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

The Gospel.

IT chaunced that Jesus went into the house of Luc.xiiii. one of the chiefe Pharises, to eate breade on the Sabboth daye: and they watched him. And behold, there was a certaine mā before him, which had the dropsie. And Jesus answered, & spake vnto the lawers and pharises, saying. Is it lawfull to heale on the Sabboth day? And they held their peace. And he toke hym and healed him, and let him go: and answered them, saying: which of you shal haue an Asse or an Oxe fallē into a pit, and wil not straightwaie pul him oute on the Sabboth day? And they could not answere him again to these thinges. He put forth also a similitude to the gestes, whē he marked how they preased to bee in the hiest roumes, & sayed vnto them: when thou arte bidden of any man to a weddyng, sit not doune in the highest roume, leste a more honorable man then thou, be bidden of hym, and he (that bad hym and thee) come and saye to thee: geue this man roume, and thou then begin with shame to take the lowest roume. But rather when thou arte bidden, go and sit in the lowest roume, that whē he that bad thee cometh, he maye saye vnto thee, frende sit vp hier. Then shalte thou haue worshipp, in the presēce of thē that sit at meate with thee.

thee. For whosoeuer exalteth hymselfe, shalbe brought lowe, and he that humbleth hymselfe, shalbe exalted.

¶ The.xviii. Sondaye.

Justus es dñe Psal. cxix.

RIghteous arte thou, O Lorde: and true is thy iudgement.

The testimonies that thou hast commaũded: are excedyng righteous and true.

My zeale hath euen consumed me: because mine enemyes haue forgotten thy wordes.

Thy worde is tried to the vttermost: and thy seruaunt loueth it.

I am small and of no reputacion: yet do not I forgette thy commaundementes.

Thy righteousnesse is an euerlastyng righteousnesse: and thy lawe is the truthe.

Trouble and heauines haue taken hold vpon me: yet is my delight in thy commaundementes.

The righteosnesse of thy testimonies is euerlastyng: O graunt me vnderstandyng, and I shall liue.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.

LOrde we beseche thee, graunt thy people grace to auoyde the infections of the Deuil, and with pure harte and mynde, to folowe thee, the onelye God: Through Jesus Christ our Lorde.

The Epistle.

1. Cor. 1.

I Thanke my god alwaies on your behalfe, for the grace of God, whiche is gyuen you by Jesus Christe, that in all thynges ye are made riche by hym, in al vtteraunce, and in al knowleage, by the whiche thynges, the testimonye of Jesus Christe

Christe, was confirmed in you, so that ye are behynde in no gift, waityng for the apperyng of oure Lorde Jesus Christe, which shall also strength you vnto the ende, that ye maie be blameles, in the daye of the commyng of oure Lorde Jesus Christ.

The Gospell.

WHEN the Pharisees had harde, that Jesus dyd put the Saduces to silence, they came together, and one of them (which was a Doctor of lawe) asked hym a question, temptyng hym, & saying: Maister, whiche is the greatest Commaundement in the lawe? Jesus saied vnto hym: Thou shalte loue the Lord thy God with all thy harte, & with all thy soule, and with all thy mynde. This is the firste and greatest commaundement. And the second is like vnto it. Thou shalte loue thy neighbour as thy selfe. In these twoo commaundementes hang all the lawe and the prophetes. While the Pharisees were gathered together, Jesus asked them, saying: what thynke ye of Christ? whose sonne is he? They sayed vnto hym: the sonne of Dauid. He saied vnto them: how then doeth Dauid in the spirite, call hym Lord? saying: The Lord sayed vnto my Lord, sit thou on my right hand till I make thyne enemies thy footestoole. If Dauid then call hym Lorde, how is he then his sonne? And no manne was able to aunswere hym any thyng, neither durst any man (from that daye furthe) aske hym any mo questions. Matth. xxii.

The.xix.Sundaie.

I Call with my whole harte: heare me, O Lord, I wyll kepe thy statutes. Clamaui. Ps. cxix.

Yea, euen vpon thee do I call: helpe me and I shall kepe thy testimonies.

Early in the mornyng do I crye vnto thee: For in thy worde is my trust.

Myne iyes preuente the night watches: that I mighte

be occupied in thy wordes.

Heare my voyce (O lorde) accordyng vnto thy louyng kyndnesse: quicken me according as thou art wont.

They drawe nye that of malice persecute me: and are farre from thy lawe.

Be thou nye at handt, O lorde: For all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

O GOD, for almuche as without thee, we are not able to please thee: Graunte that the workyng of thy mercie, maye in all thynges directe and rule our heartes: Through Jesus Christ our Lorde.

The Epistle.

Ephe. iiii. THis I saye and testifie through the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their mynde, while they are blinded in their vnderstandyng, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindenesse of their heartes, whiche beyng past repentaunce, haue geuen themselues ouer vnto wantonnes, to worke all manner of vnclennes, euen with gredines. But ye haue not so learned Christe. If so bee that ye haue heard of hym, and haue been taught in him, as the trueth is in Jesu (as concernyng the conuersation in time past) to laye from you that olde man, which is corrupt, accordyng to the deceiueable lustes. To be renued also in the spirite of your mynde, and to putte on that newe man, whiche after God, is shapen in righteousnes and true holynes. Wherfore put awaie lying, and speake

euery

euery man trueth vnto his neighbour, forasmuche as we are members one of another. Be angery and synne not: Let not the Sunne go doune vpon your wrathe, neither geue place to the backbiter. Lette hym that stole, steale no more, but lette him rather laboure with his handes the thing whiche is good, that he maye geue vnto hym that nedeth. Let no filthy communicacion procede out of your mouthe: But that whiche is good to edifie withall, as oft as nede is, that it maye minister grace vnto the hearers. And greue not ye the holy spirite of God, by whome ye are sealed vnto the daie of redemption. Let all bitternesse and fearcenesse, and wrath, and roaryng, and cursed speakyng, be put awaye from you, with all maliciousnes. Be ye curteous one to another, mercifull, forgeuing one another, euen as God for Christes sake hathe forgeuen you.

The Gospell.

IEsus entred into a shippe and passed ouer, and came into his owne Citie: And beholde, they broughte to hym a manne sicke of the Palsey, lying in a bed. And when Jesus sawe the faith of them, he saied vnto the sicke of the Palsey: Sonne bee of good chere, thy synnes be forgeuen thee. And behold, certaine of the Scribes saied within themselues: this manne blasphemeth. And when Jesus sawe their thoughtes, he saied: wherfore thinke ye euill in your heartes? whether is it easyer to saye, thy synnes bee forgeuen thee, or to saye arise and walke? But that ye maye knowe that the sonne of manne hathe power to forgeue synnes in yearth: Then sayeth he vnto the sicke of the Palsey: Arise, take vp thy bed, and go vnto thyne house. And he arose and departed to his house: But the people that sawe it, merueiled and glorified God, whiche had geuen suche power vnto men. Math. ix.

The.xx. Sondaie.

Vide humilitatem meam. Psal.cxix.

Considre myne aduersitie, and deliuer me: For I do not forget thy lawe.

Auenge thou my cause and deliuer me: quicken me accordyng vnto thy worde.

Healthe is farre from the vngodly: For thei regarde not thy statutes.

Great is thy mercie, O Lorde: quicken me as thou art wont.

Many there are that trouble me, and persecute me: yet do not I swarue from thy testimonyes.

It greueth me when I se the trãsgressors: because they kepe not thy lawe.

Consider, O lord, how I loue thy commaundementes, O quicken me: accordyng to thy louyng kyndnesse.

Thy worde is true from euerlastyng: All the iudgementes of thy righteousnes endure for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

Almightie and merciful God, of thy bountiful goodnes, kepe vs from all thynges that maye hurte vs: that we beyng ready bothe in body and soule, maye with free heartes accomplishe those thynges, that thou wouldest haue doen: Through Jesus Christ our Lorde.

The Epistle.

Ephe.v.

Take hede therefore, howe ye walke circumspectely: not as vnwise, but as wise menne, wynnyng occasion, because the dayes are euill. Wherfore be ye not vnwise, but vnderstand what the wyll of the Lorde is, and be not dronken with wine, wherin is excesse: But be filled with the spirite, speaking vnto your selues

selues in Psalmes and hymnes, and spirituall songes, syngyng and makyng melody to the Lorde in your hartes, geuyng thankes alwayes for all thynges vnto God the father, in the name of our Lorde Jesus Christe: submittyng your selues one to another, in the feare of God.

The Gospell.

Jesus saied to his disciples: The kyngdome of heauen is lyke vnto a man that was a kyng, whiche made a mariage for his sonne, and sēt furthe his seruauntes, to call them that were bid to the weddyng, and they would not come. Agayne he sent furth other seruauntes, sayng: Tell thē whiche are bidden: beholde, I haue prepared my diner, myne Oxen & my fatlinges are kylled, and al thinges are redy, come vnto the mariage. But they made lighte of it, and wente their wayes: One to his farme place, another to his marchaundise, and the remnaunte tooke his seruauntes, and intreated them shamefully, and slewe thē. But when the kyng heard thereof, he was wrothe, and sente furthe his men of warre, and destroyed those murtherers, and brent vp their citie. Then sayed he to his seruauntes: the mariage in dede is prepared, but they whiche were bidden, were not worthy: Go ye therfore out into the hye wayes: and as many as ye finde, bid thē to the mariage. And the seruauntes went furthe into the hye wayes, and gathered together all, as many as they could finde, bothe good and bad, and the weddyng was furnished with gestes. Then the King came in, to see the gestes, and when he spied there a man, whiche had not on a wedding garment, he sayed vnto hym: frende, howe cammest thou in hither not hauyng a wedding Garmēt? And he was euen speacheles. Then sayed the kyng to the ministers: take and bynde hym hande and foote, and caste hym into vtter darkenesse, there shalbe weping and Matth.xxii.

gnashyng of teeth. For many be called, but fewe are chosen.

The.xxi. Sondaie.

Principes persecuti. Psal. cxix.

PRinces haue persecuted me without cause: But my hart standeth in awe of thy wordes.

I am as glad of thy worde: as one that findeth great spoyles.

As for lies, I hate and abhorre them: But thy lawe do I loue.

Seuen tymes a daye do I prayse thee: Because of thy righteous iudgementes.

Greate is the peace that they haue whithe loue thy lawe: and they are not offended at it.

Lorde, I haue loked for thy sauyng healthe: and doen after thy commaundementes.

My soule hath kept thy testymonyes: and loued them exceedingly.

I haue kept thy commaundementes and testimonies: for all my waies are before thee.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

GRaunt we beseche thee, merciful Lord, to thy faithfull people, pardon and peace, that they maye bee clensed from all their synnes, and serue thee with a quiet mynde: Through Iesus Christ our Lorde.

The Epistle.

Ephe. vj.

MY brethren, be strong through the lord, & through the power of his might. Put on all the armoure of god, that ye may stande agaynst the assaultes of the

of the deuill: for we wrestle not against blonde and flesshe, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse, in heauenly thynges. Wherfore, take vnto you the whole armour of God, that ye maye be able to resist in the euill daie, and stande perfect in al thynges. Stande therfore and your loynes girde with the trueth, hauyng on the brestе plate of righteousnesse, and hauyng shoes on your feete, that ye may be prepared for the gospel of peace. Aboue all, take to you the shilde of faith, wherwith ye maie quenche all the fiery dartes of the wicked. And take the helmet of saluacion, and the sworde of the spirite, whiche is the worde of God. And praie alwayes with all maner of prayer, and supplication in the spirite, and watch thereunto with all instaunce and supplicacion, for all sainctes and for me: that vtteraunce maye bee geuen vnto me, that I maye open my mouthe frely, to vtter the secretes of my Gospell (wherof I am a messenger in bondes) that therein I maye speake frely, as I oughte to speake.

The Gospell.

There was a certaine Ruler, whose sonne was sicke at Capernaum. Assone as the same heard, that Jesus was come out of Jewry into Galile, he went vnto him, and besought hym that he would come doune & heale his sonne. For he was euen at the poinct of death. Then saied Jesus vnto him: except ye see signes & wōders, ye wil not beleue. The Ruler saieth vnto him: Sir, come doune or euer that my sonne dye. Jesus sayeth vnto hym: Go thy waye, thy sonne liueth. The manne beleued the woorde that Jesus had spoken vnto hym. And he wente his waye. And Iohn. iiii.

as he was goyng doune, the seruauntes mette hym, and told hym, saying: thy sonne liueth. Then enquired he of them the houre, when he beganne to amende. And they saied vnto hym: yesterdaie at the seuenth houre, the feuer left him. So the father knew that it was the same houre, in the whiche Jesus saied vnto hym. Thy sonne liueth, and he beleued, and all his housholde. This is agayn the second miracle that Jesus did, when he was come out of Jewry into Galile.

¶ The .xxii. Sondaye.

Appropiquet deprecatio. Psal. cxix.

Et my complainte come before thee, O Lorde: Geue me vnderstandyng according vnto thy worde.

O let my supplicatiō come before thee: Deliuer me according to thy worde.

My lippes shal speake of thy prayse: whē thou hast taught me thy statutes.

Yea, my toungue shall syng of thy worde: For all thy commaundementes are righteous.

Let thyne hand helpe me: For I haue chosen thy commaundementes.

I haue longed for thy sauyng health, O Lorde: And in thy lawe is my delight.

O lette my soule liue, and it shall praise thee: And thy iudgementes shall helpe me.

I haue gone astraie like a shepe that is loste: O seke thy seruaunt, for I do not forget thy commaundementes.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe: world without ende. Amen.

The

The Collect.

LOrde we beseche thee, to kepe thy housholde the churche, in continuall godlines: that throughe thy protection it maye be free from al aduersities, and deuoutly geuen to serue thee in good workes, to the glory of thy name: Through Jesus Christ our Lorde.

The Epistle.

I Thanke my God with all remembraunce of you alwayes in al my prayers for you, and praye with gladnes: Because ye are come into the felowshyp of the Gospell, from the firste daye vnto nowe. And am surelye certified of this, that he whiche hath begon a good worke in you, shall perfourme it vntill the daie of Jesus Christe: as it becommeth me, so iudge I of you all, because I haue you in my heart: forasmuche as ye are all companions of grace with me, euen in my bondes, & in the defendyng and stablishyng of the Gospell: for god is my recorde how greatly I long after you all, from the very heart rote in Jesus Christ. And this I praye, that your loue maye increase yet more and more in knowlege, and in al vnderstanding, that ye maye accept the thinges that are moste excellent, that ye maye be pure, and suche as offende no man, vntill the daye of Christe, beyng filled with the fruite of righteoulnes, whiche commeth by Jesus Christ, vnto the glory and prayse of God. Phili.

The Gospell.

PEter saied vnto Jesus: lorde how oft shall I forgeue my brother, if he sinne against me, till seuen tymes? Jesus sayeth vnto hym: I saye not vnto thee vntill seuen tymes: but seuentie tymes seuē times. Therfore is the kyngdome of heauen likened vnto a certaine man that was a kyng, whiche would take accoumptes of his seruauntes. And when he had begon to recken, one was brought vnto hym, whiche ought hym Math. xviii

tenne

tenne.M.talentes,but forasmuche as he was not able to paye,his lord commaunded hym to be solde,and his wife and children,and al that he had,and paiment to be made. The seruaunt fell doune,and besought hym,saying:syr, haue pacience with me,and I will paye thee all. Then had the lorde pitie on that seruaunt,and loced hym, and forgaue hym the debt. So the same seruaũt went out, and found one of his felowes whiche ought hym an.C.pence, and he layed handes on hym,and toke him by the throte, saying:paye that thou owest. And his felowe fell doune, and besought hym,saying:haue pacience with me,and I will paye thee all.And he would not, but went and caste hym into prison,till he should paye the debt. So,when his felowes sawe what was doen,they were verye sorye, and came and tolde vnto their Lorde all that had happened. Then his Lord called him & sayd vnto hym.O thou vngracious seruaunt,I forgaue thee all that debte,when thou desiredst me:shouldest not thou also haue had compassion on thy felowe,euen as I had pitie on thee: And his lorde was wroth,and deliuered hym to the Jaylers, till he shoulde paye all that was due vnto hym: So likewyse shall my heauenly father do also to you, yf ye from your hartes forgeue not(euery one his brother)their trespaces. Amen

The.xxiii.Sondaye.

Nisi quia do. Psal.cxxiiii.

IF the Lorde himselfe had not been on our side(now maye Israell saye:) if the Lorde himselfe hadde not been on our side,when men rose vp against vs.

They had swalowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea,the waters had drowned vs: and the streme had gone ouer our soule.

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The depe waters of the proud: had gone euen ouer our soule.

But praysed be the Lorde: whiche hath not geuen vs ouer for a praye vnto theyr teethe.

Our soule is escaped, euen as a birde oute of the snare of the fouler: the snare is broken, and we are deliuered.

Our helpe standeth in the name of the Lorde: whiche hath made heauen and yearth.

Glory be to the father and to the sonne: and to the. &c.

As it was in the begynning, is nowe and euer. &c.

The Collect.

GOd our refuge and strength, which art the author of all godlines, be ready to heare the deuoute prayers of thy churche: and graunt that those thynges which we aske faithfully, we maye obtayne effectually: through Iesu Christe our lorde.

The Epistle.

BRethren be followers together of me, and looke on them which walke euen so, as ye haue vs for ensample. For many walke (of whom I haue tolde you often and now tell you weping) that they are the enemyes of the crosse of Christe, whose ende is damnation, whose bely is their god, and glory to their shame, whiche are worldly mynded. But our conuersacion is in heauen, from whence we looke for the sauioure, euen the Lord Iesus Christ, which shal chaunge our vyle body, that he maye make it lyke vnto his glorious body: accordyng to the working, whereby he is able also to subdue al thynges vnto hymselfe. Phil. iii.

The Gospell.

THen the Pharisees went out and toke counsayl, howe they mighte tangle hym in his wordes. And they sent out vnto hym their disciples with Herodes seruauntes, saying: Maister, we know that thou arte true, and teachest the waye of God truly, neither Matth. xxii.

neither careſt thou for any man, for thou regardeſt not the outward appearaunce of mẽ. Tel vs therfore, how thinkeſt thou: Is it lawfull that tribute be geuen vnto Ceſar or not: But Jeſus perceyuing their wickednes, ſaid: why tempt ye me ye ypocrites: Shew me the tribute money. And they tooke him a peny. And he ſayed vnto them: whoſe is this Jmage and ſuperſcription: they ſaied vnto hym, Ceſars: Then ſaied he vnto them: geue therfore vnto Ceſar the thinges whiche are Ceſars: and vnto God, thoſe thinges that are Goddes. When they had heard theſe wordes, they meruayled, and left hym, and wente their waye.

¶ The.xxiiii.ſondaye.

O_meſſiue pſal.cxxv.

They that put their truſte in the lord, ſhalbe euen as the mount Syon: which maye not be remoued, but ſtandeth faſt for euer.

The hylles ſtande aboute Jeruſalem: euen ſo ſtandeth the lorde rounde about his people, from this time forth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: leſte the righteous put their hande vnto wickednes.

Do well (O lorde:) vnto thoſe that be good and true of heart.

As for ſuche as turne backe vnto their owne wickednes: the lorde ſhall lead them forth with the euell doers, but peace ſhalbe vpon Jſraell.

Glory be to the father and to the ſonne. &c.

As it was in the beginning. &c.

The Collecte.

LOrd we beſeche thee, aſſoyle thy people from their offences, that through thy bountiful goodnes, we maye bee

be delyuered from the bandes of all those synnes, whiche by our frayltye we haue committed: Graunt this. R. O.

The Epistle.

WE geue thankes to God, the father of our Lord Jesus Christe, alwayes for you in our prayers: for we haue heard of your fayth in Christ Jesu, and of the loue whiche ye beare to all sayntes, for the hopes sake whyche is layde vp in store for you in heauen, of whych hope ye heard before by the true worde of the gospel, which is come vnto you euen as it is, fruitfull, and groweth as it is also among you, from the daye in the whiche ye heard of it, and had experience in the grace of god through the truth, as ye learned of Epaphra our deare fellowe seruaunt, which is for you a faythfull minister of Christe, whyche also declared vnto vs youre loue which ye haue in the spirite. For this cause we also, euer sence the daye we heard of it, haue not ceased to pray for you, and to desyre that ye myght be fulfylled with the knowledge of hys will, in all wisdome and spiritual vnderstandyng, that ye myght walke worthy of the Lorde, that in all thynges ye maye please, being fruitefull in all good workes, and encreasyng in the knowledge of God, strengthed with all myght, through his glorious power, vnto al patience and long sufferyng with ioifulnesse, geuing thākes vnto the father, which hath made vs meete to be partakers of the inherytaunce of saintes in lyght. Coloss. i.

The Gospell.

WHyle Jesus spake vnto the people, beholde, there came a certaine ruler, and worshipped him, saiyng: my doughter is euen nowe deceased, but come and laye thy hande vpon her, and she shall lyue. And Jesus arose and folowed hym, and so dyd hys disciples. And beholde, a Math. ix.

woman whyche was diſeaſed with an iſſue of bloude twelue yeres, came behinde hym and touched the hemme of his veſture. For ſhe ſaide within her ſelfe: If I maye touche but euen hys veſture only, I ſhalbe ſafe. But Jeſus turned hym about, and when he ſawe her, he ſayde: doughter be of good comfort, thy fayth hath made thee ſafe. And the woman was made whole euen that ſame tyme. And when Jeſus came into the rulers houſe, and ſawe the mynſtrelles and the people makyng a noyſe, he ſaid vnto them: get you hence, for the maide is not dead but ſlepeth. And they laughed hym to ſcorne: But when the people were put furth he went in, and toke her by the hande (and ſayde: damoſell aryſe.) And the damoſell aroſe. And thys noyſe went abrode into all that lande.

¶ The .xxv. ſondaye.

EXcept the Lorde buylde the houſe: their labour is but loſte that buylde it.

Except the Lorde kepe the citye: the watchman waketh but in vayne.

Nisi dominus .pſal. cxxvii.

It is but loſt labour that ye haſte to ryſe vp early, and ſo late take reſt: and eate the bread of carefulnes, for ſo he geueth his beloued ſlepe.

Lo, chyldren and the fruite of the wombe are an heritage and gyfte: that commeth of the Lorde.

Lyke as the arrowes in the hand of the giaunt: euen ſo are the yong chyldren.

Happye is the man, that hath hys quyuer full of them: they ſhall not be aſhamed, when they ſpeake with their enemies in the gate.

Glory be to the father, and to the ſonne. &c.

As it was in the begynning, is nowe. &c.

The Collect.

STiere vp we beſeche thee, O Lord, the wylles of thy faythfull people, that they plenteouſly bringing furth

the

the fruite of good worke: may of thee, be plenteously rewarded: through Jesus Christe our Lorde.

The Epistle.

Behold the tyme commeth, saith the Lord, that I wyll rayse vp the righteous braunche of Dauid, which kyng shall beare rule, and he shall prosper with wysdome, and shall set vp equite & righteousnes againe in the earth. In his time shall Juda be saued, and Israel shall dwell with out feare. And this is the name that they shal call him: euen the Lord our righteousnes: & therfore behold, the time commeth, saith the Lord, that it shal nomore be saide: the Lorde lyueth, which brought the children of Israel out of the lande of Egipt: But the Lorde lyueth which brought furth and lead the seede of the house of Israel out of the north lande, and from all contries where I had scatered them: & they shall dwell in theyr owne lande agayne. Iere. xxiii.

The Gospell.

When Jesus lift vp his eies, and sawe a great companie come vnto him, he saith vnto Philip: whēce shall we bye bread that these maye eate? This he sayd to proue him: for he himselfe knewe what he wolde do. Philyp aunswered hym: two hundreth peniworth of bread are not sufficiente for thē, that euery man may take a litle. One of hys dysciples (Andrewe, Simon Peters brother) saide vnto hym: There is a ladde here, whyche hath fiue barley loues, and two fishes: but what are they among so many? And Jesus sayd: make the people syt doune. There was muche grasse in the place. So the mē sat doune, in nombre about fiue thousand. And Jesus toke the breade, & when he had geuen thankes, he gaue to the disciples, and the dysciples to them that were set doune: And likewise of the fishes as much as thei wold. John. vi.

when they had eatē inough, he sayth vnto his disciples: Gather vp the broken meate which remayneth, that nothing be lost. And they gathered it together, and fylled twelue baskettes with the broken meate of the fyue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seen the myracle that Jesus did) said: this is of a truth the same Prophete that shoulde come into the worlde.

SAINCT ANdrewes daye.

Sepe expugnauerunt me. psal. cxxix.

MAny tymes they haue fought agaynst me fro my youth vp: may Israell nowe saye.

Yea, many a time haue thei vexed me from my youth vp: but thei haue not preuailed against me.

The plowers plowed vpon my backe: and made long forowes.

But the righteous Lorde: hath hewen the snares of the vngodly in peces.

Let them be confounded and turned backwarde: as many as haue euyll wyll at Sion.

Let them be euen as the grasse growyng vpon the house toppes: which withereth afore it be pluckt vp.

Wherof the mower fylleth not hys hande: neither he that bindeth vp the sheues, hys bosome.

So that they which go by, saye not so muche: as the Lord prospere you, we wish you good lucke in the name of the Lorde.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynning, is nowe, and euer shalbe: worlde without ende. Amen.

The

The Collect.

ALmyghtie God, which hast geuen suche grace to thy Apostle sayncte Andrew, that he counted the sharp and painful death of the crosse to be an high honour and a great glory: Graunt vs to take and esteme all troubles and aduersities which shal come vnto vs for thy sake, as thinges profytable for vs toward the obtaining of euerlasting life: through Jesus Christ our Lorde.

The Epistle.

YF thou knowledge with thy mouthe, that Jesus is the Lord, & beleue in thy heart that God raised him vp from death, thou shalt be safe. Rom.x. For, to beleue with the hearte iustifyeth: and to knowledge with the mouth maketh a man safe. For the scripture saith: whosoeuer beleueth on hym shall not be confounded. There is no differēce betwene the Jewe and the Gentyle. For one is Lorde of all, whyche is ryche vnto all that call vpon hym. For whosoeuer doth cal on the name of the Lorde shalbe safe. Howe then shal they call on him, on whom they haue not beleued? how shal they beleue on him, of whom they haue not heard? how shal they heare, without a preacher? And how shal they preache, except they be sent? As it is written: howe beutiful are the fete of thē which bring tidinges of peace, and bring tidynges of good thynges. But they haue not al obeyed to the gospel, for Esay sayeth: Lorde, who hath beleued our sayinges? So then, faith cōmeth by hearing, and hearing commeth by the worde of God. But I aske: haue they not heard? no doubt their sound went out into al landes, & their wordes into the endes of the world. But I demaunde whether Israell dyd knowe or not? fyrst Moyses sayth: I wyll prouoke you to enuy, by them that are no people, by a folysh nation I wyll anger you.

Esaie after that is bolde, and sayth: I am found of them that sought me not, I am manyfest vnto them that asked not after me. But against Israell he saith: all daye long haue I stretched furth my handes vnto a people that beleueth not, but speaketh agaynst me.

The Gospell.

Math. iiii. AS Jesus walked by the sea of Galilee, he sawe two brethren: Simon, which was called Peter, and Andrew his brother, castyng a net into the sea (for they were fyshers) and he saieth vnto them: folowe me, and I will make you to become fishers of men. And they streight way left their nettes, & folowed hym.

And when he was gone furth from thence, he sawe other two brethren, James the sone of zebede, and John hys brother, in the ship with zebede their father, mending their nettes: and he called them. And they immediatly left the ship and their father, and folowed hym.

Saynct Thomas the Apostle.

Beati omnes psal. cxxviii. BLessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labours of thyne hãdes: O well is thee, and happy shalt thou be.

Thy wife shalbe as the fruitful vine: vpon the walles of thyne house.

Thy children like the Olyue braunches: round about thy table.

Lo, thus shal the man be blessed: that feareth the lorde.

The Lorde from out of Syon, shall so blesse thee: that thou shalt see Jerusalem in prosperytie all thy lyfe long.

Yea that thou shalt see thy childers children: and peace vpon Israell.

Glory be to the father. &c.

As it was in the beginning. &c.

The

The Collect.

ALmighty euerliuing God, whiche for the more confyrmacion of the fayth, didst suffer thy holy Apostle Thomas, to bee doubtfull in thy sonnes resurrecyon: graunte vs so perfectly, and without all doubt to beleue in thy sonne Jesus Christe, that our fayth in thy syghte neuer be reproued: heare vs, O Lorde, through the same Jesus Christe, to whome with thee and the holy goste be all honour. &c.

The Epistle.

NOw ye are not straungers nor forreners: but Epist. 11.
citezens with the saintes, and of the houshold of God, and are built vpon the foundacion of the apostles and prophetes, Jesus Christ him selfe beeyng the head corner stone, in whome what building soeuer is coupled together, it groweth vnto an holy temple in the lord, in whome ye also are built together, to be an habitacion of God through the holy goste.

The Gospell.

THomas one of the twelue, which is called Didimus, was not with them, when Jesus came. John. xx.
The other disciples therfore sayde vnto hym: we haue seue the lord. But he sayd vnto them: except I see in hys handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hande into his syde, I will not beleue.

And after eighte daues, agayne hys disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stode in the middes, and sayd: peace be vnto you. And after that he sayde to Thomas: bring thy finger hither, and see my handes, and reache hither thy hande, and thruste it into my syde, and be not faythlesse, but beleuing. Thomas answered and

sayde

sayde vnto hym: my lorde and my God. Jesus sayd vnto him: Thomas, because thou hast sene me, thou hast beleued: blessed are they that haue not sene, and yet haue beleued. And many other sygnes truely dyd Jesus in the presence of his disciples, whiche are not written in thys booke. These are written, that ye myght beleue that Jesus is Christe the sonne of God, and that (in beleuing) ye myght haue lyfe through hys name.

ℭ The conuersion of sainct Paule

At Mattins.

The. ii. Lesson. Act. xxii. vnto they heard hym.

Confitebor: sibi psal. cxxxviii.

I will geue thankes vnto thee, O lord, with my whole harte: euen before the Goddes, wil I syng prayse vnto thee.

I will worshyp towarde thy holye temple, and prayse thy name, because of thy louyng kyndenesse and trueth: for thou haste magnifyed thy name, and thy woord aboue all thynges.

When I called vpon thee, thou heardest me: and enduedst my soule with muche strength.

All the kinges of the earth shall prayse thee, O Lorde: for they haue hearde the woordes of thy mouth.

Yea, they shall syng in the wayes of the Lorde: that great is the glory of the Lorde.

For though the lorde be hye, yet hath he respecte vnto the lowly: as for the proud, he beholdeth them a farre of.

Though I walke in the middes of trouble, yet shalte thou refreshe me: thou shalte stretche furth thyne hande vpon the furiousnesse of myne enemyes, and thy ryghte hande shall saue me.

The Lorde shall make good hys louing kyndnes towarde me: yea thy mercie, O Lord, endureth for euer, despise not then the woorkes of thyne owne handes.

Glory

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is nowe, and euer shalbe: world without ende. Amen.

The Collect.

GOD whiche haste taughte all the worlde, through the preachyng of thy blessed Apostle saincte Paule: graunt we beseche thee, that we whiche haue hys wonderfull conuersion in remembraunce, maye folowe and fulfill the holy doctryne that he taughte: through Jesus Christ our Lorde.

The Epistle.

AND Saul yet breathyng out threatnynges, and slaughter agaynste the Disciples of the lord, went vnto the hye prieste, and desired of him letters to cary to Damasco, to the Sinagoges: that if he founde any of this waye (whether they were men or women) he might bring thē bound vnto Jerusalē. And when he iorneied, it fortuned that as he was come nigh to Damasco, sodenly there shined roūd about him a light from heauen, and he fel to the earth, & heard a voyce, saying to him: Saul, Saul, why persecutest thou me? And he sayde: what art thou Lorde? And the Lord sayd: I am Jesus whome thou persecutest. It is harde for thee to kicke agaynste the pricke. And he both trembling and astonied, sayd: lorde, what wilt thou haue me to doe? And the lorde sayde vnto hym: aryse and goe into the citie, and it shalbe tolde thee what thou must doe. The men whiche iourneyed with hym, stoode amased, hearing a voyce, but seeing no man. And Saul arose frō the earth, and when he opened hys eyes, he saw no man: But they led him by the hād, and brought him into Damasco. And he was three dayes without sight, & neyther

Actes. IX.

dyd

did eate nor drynke. And there was a certayn disciple at Damasco, named Ananias, and to him said the Lord in a vision: Ananias: and he sayd: beholde, I am here lorde. And the lord sayd vnto him: arise and goe into the strete (whiche is called streighte) and seke in the house of Judas, after one called Saul of Tharsus. For beholde, he prayeth, and hath seene in a vision a man, named Ananias, cummyng in to hym, and puttyng hys handes on hym, that he mighte receyue hys sighte. Then Ananias answered: Lorde, I haue hearde by many of thys man, howe muche euill he hath doone to thy sanctes at Jerusalem: and here he hath auctho[r]ytye of the hye pryestes, to bynde all that call on thy name. The Lorde sayde vnto hym: goe thy waye, for he is a chosen vessell vnto me, to beare my name beefore the Gentyles, and kynges, and the chyldren of Israell. For I will shewe hym, howe great thynges he muste suffer for my names sake. And Ananias wente hys way, and entred into the house, and put hys handes on hym, and sayde: brother Saul, the Lorde that appeared vnto thee in the way as thou cameste, hath sent me, that thou mightest receyue thy syghte, and be filled with the holy goste. And immediately there fell from his eyes as it had bene scales, and he receyued syghte, and arose and was baptised, and receiued meate and was coumforted. Then was Saul a certayne dayes with the disciples whiche were at Damasco. And straight way he preached Christe in the Synagoges, howe that he was the sonne of God. But all that hearde hym were amased, and sayde: is not thys he that spoyled them whiche called on thys name in Hierusalem, and came hither for that entente that he mighte bring them bounde vnto the hye pryestes? But Saul encreased the more in strength, and confounded the Jewes whiche dwelte at Damasco, affirming that thys was very Christe.

The Gospell.

PEter aunswered and sayd vnto Jesus: behold, we haue forsaken all, and folowed thee, what shal we haue therfore? Jesus sayd vnto them: verely I say vnto you, that when the sonne of man shal sit in the seate of his Maiestie, ye that haue folowed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israell. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receiue an hundred folde, and shall inherite euerlasting lyfe. But many that are first shalbe last, and the last shalbe first. Matb XIX

¶ At Euensong.

The seconde lesson. Actes. xxvi. vnto the ende.

¶ The purification of. S. Mary the virgin.

BEholde (now) prayse the Lorde: all ye seruauntes of the lord, ye that by night stand in the house of the Lorde: (euen in the courtes of the house of our God.) Lift vp your handes in the Sanctuary: and prayse the Lorde. Ecce nunc benedicite. psal. CXxxiiii.

The Lorde that made heauen and yearthe: geue thee blessing out of Sion.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

ALmyghtye and euerlastyng God, we humbly beseche thy Maiestie, that as thy onelye begotten sonne, was this day presented in the Temple, in the

the substaunce of our flesshe: so graunte that we maie bee presented vnto thee, with pure and cleare myndes: By Jesus Christ our Lorde.

The Epistle.

The same that is appoynted for the Sondaye.

The Gospel.

Luc. ii.

When the tyme of their Purification (after the lawe of Moses) was come, they brought him to Hierusalem, to present hym to the Lorde, (as it is written in the Lawe of the Lorde: euery manne child that first openeth the matrix, shalbe called holy to the lorde:) and to offre (as it is saied in the Lawe of the Lorde) a payre of turtle Doues, or two yoong pigions. And beholde, there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godly, and loked for the consolacion of Israell, and the holy Goste was in hym. And an answere had he receiued of the holy Goste, that he should not see death, excepte he firste sawe the Lordes Christe. And he came by inspiracion into the temple.

¶ Saint Mathies daie.

Eripe me. Psal. cxl.

Deliuer me, O lorde, from the euil manne: and preserue me from the wicked man.

Which imagine mischiefe in their hartes: and stirre vp strife all the day long.

They haue sharpened their tongues lyke a Serpent: Adders poyson is vnder their lippes.

Kepe me, O lord, from the handes of the vngodly: preserue me from the wicked men, which are purposed to ouerthrowe my goynges.

The proude haue layed a snare for me, and spred a net abrode with cordes: yea, and set trappes in my way.

I sayde vnto the Lorde, thou arte my God: heare the

voyce

voyce of my prayers, O Lorde.

O Lorde God, thou strength of my health: thou hast couered my head in the day of battayl.

Let not the vngodly haue his desyre, O Lord: let not his mischeuous imaginacyon prosper, leste they bee too proude.

Let the myschiefe of theyr owne lippes fall vpon the head of them: that compasse me about.

Let hote burning coales fall vpon them: let them bee cast into the fyer, and into the pit, that they neuer rise vp agayn.

A manne full of woordes shall not prosper vpon the yearth: euill shall hunt the wicked person, to ouerthrow hym.

Sure I am that the lorde will auenge the poore: and maynteyn the cause of the helpeless.

The righteous also shal geue thankes vnto thy name: and the iust shall continue in thy sight.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

ALmyghtye God, whiche in the place of the traytor Judas, didst chose thy faythfull seruaunte Mathie, to be of the number of thy twelue Apostles: Graunt that thy churche being alway preserued from false Apostles, may be ordred and guided by faythfull and true pastors: Through Jesus Christ our Lorde.

The Epistle.

IN those dayes, Peter stode vp in the mid- Actes. i.
des of the disciples, and sayd: (the numbre of names that were together, were about an. CXX.) Ye men and brethren, thys scripture must nedes haue bene fulfilled, which the holye Ghoste, throughe the mouthe of Dauid, spake

before of Judas, whiche was guyde to them that toke Jesus. For he was numbred with vs, and had obteined felowshyp in this mynistracion. And the same hath now possessed a plat of ground, with the rewarde of iniquitie: and when he was hanged, he burst a sunder in the mydes, and all his bowels gusshed out: And it is knowen vnto all the inhabiters of Hierusalem: in so muche that the same fielde is called, in their mother tongue, Acheldama, that is to saye, the blonde fielde. For it is written in the boke of Psalmes: his habitacion be voyde, and no man be dwelling therein, and his bishoprike let an other take. Wherfore, of these menne whiche haue companyed with vs (al the tyme that the lorde Jesus, had al his conuersacion emong vs, beginning at the baptisme of John vnto that same day, that he was taken vp from vs) must one be ordayned, to be a witnes with vs of his resurrection. And they appoynted two, Joseph whiche is called Barsabas (whose surname was Justus) and Mathias. And when they prayed, they sayde: Thou Lorde, which knowest the heartes of al menne, shew whether of these two thou hast chosen: That he may take the roume of this mynistracion and Apostleship, from whiche Judas by transgression fel, that he might goe to his own place. And they gaue furth their lottes, and the lot fel on Mathias, and he was coumpted with the eleuen Apostles.

The Gospel.

Mat xi.

N that tyme Jesus aunswered, and sayde: I thanke thee (O father) Lorde of heauen and yearth, because thou hast hyd these thynges from the wise and prudent, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. All thynges are geuen ouer vnto me of my father. And no manne knoweth the sonne, but the father: neither knoweth any man the father, saue the sonne, and he to whomesoeuer the sonne will open hym. Come vnto me

to me all ye that labor and are laden, and I wil ease you. Take my yoke vpon you, and learne of me, for I am meke and lowly in heart, and ye shal fynd rest vnto your soules, for my yoke is easie, and my burden is light.

¶ The Annunciation of the virgin Marie.

LOrde, I am not hye mynded: I haue no proude lookes. Domine non est exal. psal CXXxi.

I doe not exercise my selfe in great matters: whiche are to hye for me.

But I refrayne my soule, and kepe it low, lyke as a chyld that is weaned from hys mother: yea, my soule is euen as a weaned chylde.

O Israell, trust in the Lorde: from thys tyme foorth, for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

WE beseche thee, Lorde, powre thy grace into our heartes, that as we haue knowen Christ, thy sonnes incarnation, by the message of an Angell: so by hys crosse and passion, we maye be brought vnto the glory of his resurrection: Through the same Christ our Lorde.

The Epistle.

GOD spake once agayne vnto Ahaz, saying: require a token of the Lorde thy God, whether it be towarde the depth beneth, or towarde the heigth aboue. Then sayde Ahaz: I will require none, neyther will I tempte the Lorde. And he sayed: hearken to, ye of the house of Dauyd: is it not ynoughe for you, that ye bee grieuous vnto menne, but ye muste greue my God also? And therefore the Lorde shall geue you a token: Beholde, a virgin shall conceiue and beare a sonne, and his mother shall call hys name Emanuell. Esai. VII.

Butter and hony shall he eate, that he maye knowe to refuse the euill, and chose the good.

The Gospel.

Luc. i.

AND in the sixth moneth, the Angell Gabriell was sente from GOD vnto a citie of Galile, named Nazareth, to a virgyn spoused to a manne, whose name was Joseph, of the house of Dauyd, and the virgins name was Mary. And the Angel went in vnto her and sayd: Haile ful of grace, the Lorde is with thee: Blessed arte thou among weomen. when she sawe hym, she was abashed at hys saying: and caste in her mynde, what maner of salutacyon that shoulde be. And the angel said vnto her: feare not Mary: for thou hast found grace with God. Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus: he shall be greate, and shalbe called the sonne of the highest. And the Lorde God shall geue vnto hym, the seat of his father Dauid, and he shall reigne ouer the house of Jacob for euer, and of hys kyngdome there shalbe none end. Then said Mary vnto the angel: How shall this be, seeing I knowe not a man? And the Angel aunswered and sayde vnto her: the holy gost shal come vpon thee, and the power of the highest shall ouershadowe thee. Therfore also that holy thing which shal be borne, shall be called the sonne of God. And beholde, thy cosin Elizabeth, she hath also conceyued a sonne in her age. And this is her sixth moneth, which was called baren: for with god shal nothing be vnpossible. And Mary sayde: beholde the handmayde of the lorde: be it vnto me, according to thy woorde. And the Angell departed from her.

Sainct Markes day.

Domine clamaui. psal. cxli.

LORDE I call vpon thee, haste thee vnto me: and consider my voyce when I crye vnto thee.

Let my prayer bee set furth in thy sighte, as the incense: and let the lifting vp of my handes be

be an euening Sacrifice.

Set a watche, O Lorde, before my mouth: and kepe the doore of my lippes.

O let not myne hearte be enclyned to any euill thyng: let me not be occupyed in vngodly workes, with the men that worke wickednesse, lest I eate of suche thynges as please them.

Lette the ryghteous rather smyte me frendly: and reproue me.

But let not their precious Balmes breake mine head: yea, I will pray yet agaynst theyr wickednes.

Let theyr iudges be ouerthrowen in stony places: that they may heare my wordes, for they are swete.

Our bones lye scattered before the pit: Lyke as when one breaketh and heweth wood vpon the earth.

But myne eyes looke vnto thee, O lorde God: in thee is my trust, O cast not out my soule.

Kepe me from the snare, whiche they haue layed for me: and from the trappes of the wicked doers.

Let the vngodly fall into theyr owne nettes together: and let me euer escape them.

Glory bee to the father, and to the sonne: and to the holy Gost.

As it was in the begynnyng, is nowe, and euer shall be: world without ende. Amen.

The Collect.

ALmyghtie GOD, whiche haste instructed thy holy Church, with the heauenly doctrine of thy Euangelist Sainct Marke: Geue vs grace so to be established by thy holy Gospell, that we be not, lyke chyldren, caried away with euery blast of vaine Doctrine: Through Jesus Christ our Lorde.

The Epistle.

Ephes.iiii. VNto euery one of vs is geuen grace, accor-
ding to the measure of the gift of Christe.
Wherfore he sayeth: when he went vp an
hie, he led captiuitie captiue, and gaue gif-
tes vnto menne. That he ascended, what
meaneth it, but that he also descended first
into the lowest partes of the earth? he that descended, is
euen the same also that ascended vp aboue all heauens,
to fulfill all thinges. And the verye same made some A-
postles, some prophetes, some Euangelistes, some Shep-
heardes and teachers: to the edifying of the sainctes, to
the woorke and ministracyon, euen to the edifying of
the body of Christ, till we all come to the vnitie of fayth,
and knowledge of the sonne of god, vnto a perfecte man,
vnto the measure of the full perfect age of Christe. That
we henceforth should be no more children, wauering and
carryed about with euery winde of doctrine, by the wyl-
nesse of men, through craftines, wherby they lay awaite
for vs, to deceiue vs. But let vs folow the trueth in loue,
and in all thynges growe in him, which is the head, euen
Christe, in whome if all the body be coupled and knit to-
gether, throughout euery ioint, wherwith one ministreth
to an other (according to the operacion, as euerye parte
hath his measure) he encreaseth the body, vnto the edi-
fying of it selfe through loue.

The Gospel.

John.xv. Am the true Vine, and my father is an hous-
bande man. Euery braunche that beareth not
fruite in me, he will take awaye. And euerye
braunche that beareth fruite, will he pourge,
that it may bring furth more fruite. Nowe are ye cleane
through the woordes whiche I haue spoken vnto you.

Bide

Bide in me, and I in you. As the braunche cannot beare fruite of it selfe, except it bide in the Vine: no more can ye, except ye abyde in me. I am the Vyne, ye are the braunches. He that abydeth in me, and I in him, the same bringeth furth muche fruite. For without me, can ye doe nothing. If a manne byde not in me, he is caste foorth as a braunche, and is withered: And menne gather them, and caste them into the fyer, and they burne. If ye byde in me, and my woordes abyde in you, aske what ye will, and it shalbe dooen for you. Herein is my father glorifyed, that ye beare muche fruite, and become my Disciples. As the father hath loued me, euē so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kept my fathers commaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioye might remayne in you, and that your ioy might be full.

¶ Sainct Philip and James.

¶ At Mattins.

The seconde lesson. Actes. viii. vnto. when the Apostles.

At the Communion.

BEholde, how good and ioyfull a thing it is: bretheren to dwell together in vnitie. *Ecce quam bonum. psalm. cxxxiii.*

It is lyke the precious oyntmente vpon the head, that ran down vnto the beard: euen vnto Aarons bearde, and wente downe to the skirtes of hys clothing.

Lyke the dewe of Hermon: whiche fell vpon the hyll of Sion.

For there the Lorde promised hys blessyng: and lyfe for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The

The Collect.

ALmightie God, whome truely to knowe is euerlasting lyfe: Graunt vs perfectely to knowe thy sonne Jesus Christe, to bee the way, the trueth and the lyfe, as thou hast taught sainct Philip, and other the Apostles: Through Jesus Christ our Lorde.

The Epistle.

James.i.

Ames the seruaunt of God, and of the Lorde Jesus Christe, sendeth greeting to the twelue Tribes, whiche are scattered abrode. My brethren, counte it for an exceedyng ioye, when ye fall into diuerse temptacions: Knowyng thys, that the tryng of youre faythe, gendreth patyence: and lette patience haue her perfecte woorke, that ye may bee perfecte and sounde, lackyng nothyng. If anye of you lacke wisedome, let him aske of him that geueth it: euen God, whiche geueth to all men indifferentlye, and casteth no man in the teeth, and it shalbe geuen hym. But let hym aske in fayth, and wauer not: for he that doubteth, is like a waue of the sea, whiche is toste of the windes, and caryed with violence. Neyther let that man thynke, that he shall receyue any thing of the Lorde.

A wauerynge mynded manne, is vnstable in all hys wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, let him that is ryche, reioyce when he is made lowe. For euen as the flower of the Grasse, shall he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: euen so shall the ryche man perishe in hys wayes. Happie is the man that endureth temptacyon: For when he is tryed, he shall receiue the croune of lyfe, which the Lorde hath promised to them that loue hym.

The

The Gospel.

AND Jesus sayde vnto hys disciples, let not your hearte bee troubled. Ye beleue in God, beleue also in me. In my fathers house are many Mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come agayne and receyue you, euen vnto my selfe: that where I am, there may ye bee also. And whither I goe, ye knowe, and the waye ye knowe. Thomas sayeth vnto hym. Lorde wee knowe not whither thou goeste. And howe is it possible for vs to knowe the waye? Jesus sayeth vnto hym: I am the way, and the truth, & the life: No man cometh vnto the father but by me: if ye had knowen me, ye had knowen my father also: And nowe ye knowe hym, and haue seene hym. Philip sayeth vnto him: Lord shewe vs the father, and it suffiseth vs. Jesus sayeth vnto him, haue I bene so long tyme with you: and yet haste thou not knowen me? Philip, he that hath sene me, hath sene my father, and how sayest thou then, shew vs the father? Beleuest thou not that I am in the father, and the Father in me? The woordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that dooeth the woorkes. Beleue me that I am in the father, and the father in me. Or elles beleue me for the woorkes sake. Verely, verely I say vnto you: he that beleueth on me, the workes that I do, the same shal he doe also, and greater woorkes then these shall he do, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I dooe, that the father may be glorifyed by the sonne. If ye shall aske any thyng in my name, I will doe it. John. xiiii.

¶ Sainct Barnabe Apostle.

At Mattins.

The seconde lesson. Actes. xiiii, vnto the ende.

I

Voce mea ad dominum. psal. cxlii.

Cryed vnto the Lord with my voyce: yea euen vnto the Lord did I make my supplication.

I powred out my complaynte before him: and shewed him of my trouble.

When my spirite was in heauines, thou kneweste my path: in the waye wherein I walked, haue they priuely layed a snare for me.

I loked also vpon my right hande: and see, there was no man that would knowe me.

I had no place to flye vnto: and no man cared for my soule.

I cryed vnto thee, O Lorde, and sayd: Thou art my hope and my portion in the lande of the liuing.

Consider my complaynt: for I am brought very low.

O delyuer me from my persecutours: for they are too strong for me.

Bryng my soule out of prison, that I may geue thankes vnto thy name: which thing if thou wilt graunt me, then shall the righteous resort vnto my company.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

O Lorde almightie, whiche hast indued thy holy Apostle Barnabas, with singuler giftes of thy holy goste: let vs not be destytute of thy manyfolde giftes, nor yet of grace to vse them alway to thy honour and glory: Through Jesus Christ our Lorde.

The Epistle.

Actes. xi.

Tydinges of these thinges came vnto the eares of the congregacyon, whiche was in Hierusalem. And they sente furth Barnabas, that he should goe vnto Antioche. Which when he came, and had seene the grace of God, was glad and exhorted them all, that with purpose of heart, they would continually cleaue vnto the Lorde. For he was a good man,

man, and ful of the holy goſt and of fayth, and much people was added vnto the Lorde. Then departed Barnabas to Tharſus, for to ſeke Saul. And when he had found him, he brought him vnto Antioche. And it chaũced, that a whole yere they had theyr conuerſacyon with the congregacion there, and taught muche people, inſomuche that the diſciples of Antioche were the firſt that were called Chriſten. In thoſe dayes came Prophetes from the citie of Hieruſalem vnto Antioche. And there ſtoode vp one of them, named Agabus, and ſignifyed by the ſpirite, that there ſhould be great dearth throughout al the world, which came to paſſe in the Emperour Claudius dayes. Then the diſciples, euery man accordyng to his habilitie, purpoſed to ſend ſuccour vnto the brethren whiche dwelt in Jewry: which thyng they alſo dyd, and ſent it to the elders by the handes of Barnabas & Saul.

The Goſpel.

THis is my commaundemente, that ye loue together, as I haue loued you. Greater loue hath no man, then thys: that a man beſtowe his lyfe for hys frendes. Ye are my frendes, if ye doe whatſoeuer I commaunde you. Henceforth call I you not ſeruauntes, for the ſeruaunt knoweth not what his Lorde doeth. But you haue I called frendes: for all thynges that I haue heard of my father, haue I opened to you: ye haue not choſen me, but I haue choſen you, and ordayned you to goe and bring furth fruit, and that your fruit ſhoulde remayn: that whatſoeuer ye aſke of the father in my name, he may geue it you. *John. xv.*

¶ At Euenſong.

The ſeconde leſſon Act. xv. (vnto) After certayne dayes.

¶ Saincte John Baptiſt.

Proper leſſons at Mattins.

The firſt leſſon. Malach. iii. *vnto the ende.*

The ſeconde leſſon. Mat. iii. *vnto the ende.*

Heare

Domine exaudi. psal. cxliii.

HEare my prayer, O Lord, and consider my desyre: herken vnto me for thy trueth and righteousnes sake.

And entre not into iudgement with thy seruaunt: for in thy sighte shall no man liuing be iustifyed.

For the enemie hath persecuted my soule, he hath smitten my life down to the ground: he hath layed me in the darkenes, as the men that haue bene long dead.

Therfore is my spirite vexed within me: and my heart within me is desolate.

Yet doe I remember the time past, I muse vpon al thy workes: yea I exercise my self in ỹ workes of thy hãdes.

I stretche forth my handes vnto thee: my soule gaspeth vnto thee, as a thirstie lande.

Heare me O Lord, and that soone, for my spirite waxeth faynt: hyde not thy face from me, lest I be lyke vnto them that goe downe into the pit.

O let me heare thy louyng kyndenesse betymes in the morning, for in thee is my trust: shewe thou me the way that I should walke in, for I lift vp my soule vnto thee.

Delyuer me, O Lorde, from myne enemyes: for I flye vnto thee to hyde me.

Teache me to do the thing that pleaseth thee, for thou art my God: let thy louing spirite leade me forth vnto the land of righteousnes.

Quicken me O Lorde, for thy names sake: and for thy ryghteousnes sake, bryng my soule out of trouble.

And of thy goodnes slay myne enemyes: and destroye all them that vexe my soule, for I am thy seruaunt.

Glory be to the father and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

ALmightie God, by whose prouidence thy seruaunte John Baptiste was wonderfully borne, and sente

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to prepare the way of thy sonne our sauiour by preaching of penaunce: make vs so to folowe his doctrine and holy lyfe, that we may truely repent accordyng to his preachyng, & after his example constantly speake the trueth, boldly rebuke vice, and paciently suffre for the truethes sake: thorough Jesus Christ our Lorde.

The Epistle.

Esai. xl.

BE of good chere my people, O ye Prophetes comfort my people, sayeth your God, comfort Jerusalem at the heart, and tell her, that her trauayle is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hand sufficiēt correction for all her sinnes. A voyce crieth in wyldernes, prepare the way of the Lorde in the wyldernes, make straight the path for oure God in the desert. Let all valleyes be exalted, and euery mountayne and hyll be layde lowe: whatso is croked, let it be made straight, and let the rough be made plain fieldes. For the glory of the lord shal appeare, and all flesche shall at once se it: for why? the mouth of the Lorde hath spoken it.

The same voyce spake. Nowe crye. And the prophet answered: what shall I crye? that all flesche is grasse, and that all the goodlynes therof is as the floure of the felde. The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheles, whether the grasse wyther, or that the floure fade away, yet the worde of our God endureth for euer. Go vp vnto the hye hil (O Siō) thou that bringest good tydinges, lift vp thy voyce with power, O thou preacher Jerusalem: Lift it vp without feare, & say vnto the cities of Juda: Beholde your God: behold, the lorde God shall come with power, and beare rule with his arme. Beholde, he bryngeth his treasure with hym, and his workes go before hym. He shall feede his flocke lyke an herdman. He shall gather the lambes together with his arme, and carye them in his bosome,

and ſhall kyndely entreat thoſe that beare yong.

The Goſpel.

Luc.i. ELizabethes tyme came that ſhe ſhould be deliuered, and ſhe brought furth a ſonne. And her neighbours & her coſyns heard howe the Lorde had ſhewed great mercy vpõ her, & they reioyſed with her. And it fortuned, that in the eight day they came to circũcile the child: and called his name zacharias after the name of his father. And his mother anſwered & ſayd: not ſo, but he ſhalbe called John. And they ſayd vnto her. There is none in thy kynred that is named with this name. And they made ſignes to his father, how he would haue hym called. And he aſked for writyng tables, and wrote, ſaying: his name is Jhon. And they meruayled all. And his mouth was opened immediatly, and his tongue alſo, and he ſpake and prayſed God. And feare came on all them that dwelt nye vnto them. And al theſe ſayinges were noyſed abrode throughout all the hyll countrey of Jury: and all they that heard thẽ layd thẽ vp in their heartes, ſaying: what maner of childe ſhal this be: And the hand of the Lorde was with hym. And his father zacharias was fylled with the holy ghoſt, and prophecied, ſaying: Prayſed be the lorde God of Iſraell, for he hath viſited and redemed his people. And hath rayſed vp an horne of ſaluacion vnto vs, in the houſe of his ſeruaunt Dauid. Euen as he promiſed by the mouth of his holy prophetes, whiche were ſence the worlde begã. That we ſhould be ſaued from our enemies, and from the hand of all that hate vs. That he would deale mercifully with our fathers, and remẽbre his holy couenaunt. And that he would perfourm the othe which he ſware to our father Abrahã for to geue vs. That we deliuered out of the hãdes of our enemies, might ſerue hym without feare, all the daies of our life in ſuche holines and righteouſnes as are acceptable before him. And thou child ſhalt be called the prophet of the higheſt, for thou ſhalt go before the face of

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the Lorde to prepare his wayes: to geue knowledge of saluacion vnto his people for the remission of synnes. Thorough the tendre mercy of our God, whereby the day spring from an hye hath visited vs. To geue light to them that sate in darkenes and in the shadow of death, to guide our fete into the waye of peace. And the childe grewe and weared strong in spirit, and was in wyldernes till the day came, when he shoulde shewe himselfe vnto the Israelites

Propre lessons at Euensong.

The first lesson. Malach. iii. vnto the ende.
The second lesson. Mat. xiiii (vnto) when Jesus heard.

¶ Saint Peters day.

At Mattyns.

The second lesson Act. iii. vnto the ende.

¶ At the Communion.

Benedictus dominus psal cxliiii

BLessed be the Lorde my strengthe: whiche teacheth my handes to warre, and my fyngers to fight.

My hope and my fortresse, my castle, and deliuerer, my defender in whome I truste: whiche subdueth my people that is vnder me.

Lord, what is man that thou hast suche respecte vnto him: or the sonne of man, that thou so regardest him:

Man is lyke a thyng of nought: his tyme passeth away like a shadow.

Bowe thy heauens, O Lorde, & come doune: touche the mountaines and they shall smoke

Caste furth the lightnyng, and teare theim: shote out thyne arrowes and consume them.

Sende doune thyne hand from aboue: deliuer me and take me out of the great waters, frō the hand of straunge children.

Whose mouth talketh of vanitie: and their right hande is a ryght hand of wikednes.

I will syng a newe song vnto thee O God: and syng prayses vnto thee vpon a ten strynged Lute.

Thou that geuest victorye vnto kynges: and hast deliuered Dauid thy seruaunte from the peril of the swoorde.

Saue me, and deliuer me from the hande of straunge children: whose mouth talketh of vanitie, and their righte hand is a right hand of iniquitie.

That our sonnes maye growe vp as the yong plantes: and that oure daughters maie bee as the pollished corners of the temple.

That our garners may be ful and plenteous with al maner of store: that our shepe may bring furth thousandes and ten thousandes in our stretes.

That our Oxen may be strong to labor, that there be no decay: no leadyng into captiuitie, and no complaimyng in our stretes.

Happy are the people that bee in suche a case: yea blessed are the people whiche haue the Lorde for their God.

Glory be to the father and to the sonne &c.

As it was in the beginnyng, &c.

The Collect.

ALmightie God, whiche by thy sonne Jesus Christe haste geuen to thy Apostle saincte Peter many excellente giftes, and commaundeste him earnestly to feede thy flocke: make wee beseche thee, all bishops and pastors diligently to preache thy holy woorde, and the people obediently to folowe thesame, that they maye receiue the croune of euerlasting glory, through Jesus Christ our Lord.

The Epistle.

Actes xii.

AT thesame tyme Herode the kynge stretched furthe his handes to vexe certaine of the congregacion. And he killed James the brother of John wyth the swoorde. And because he sawe that it pleased the Jewes, he proceded farther & tooke Peter also. Then were the dayes of swete breade. And when he had caught him, he put him in prison also, and deliuered

lyuered hym to foure quaternions of souldiers to be kept, entending after Easter to bring him furth to the people. And Peter was kepte in prison, but prayer was made without ceasyng of the cõgregacion vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter betwene two souldiers bound with two chaynes: And the kepers before the doore, kept the prison. And beholde, the angel of the Lord was there present, and a light shyned in the habitacion. And he smote Peter on the syde, and stiered hym vp, saying: arise vp quickly. And his chaynes fell of from his handes. And the angel sayd vnto hym: gyde thy selfe, and binde on thy sandales. And so he did. And he sayth vnto hym: cast thy garment about thee and folowe me. And he came out and folowed hym, & wyst not that it was truth whiche was done by the angel, but thought he had seen a vision. When they were past the first & the secõd watche, they came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the owne accorde. And they went out, and passed thorough one strete, & furthwith the angel departed from him. And when Peter was come to himselfe, he sayd: now I knowe of a suertie that the Lord hath sent his angell, and hath delyuered me out of the hande of Herode, and from all the waityng for of the people of the Iewes.

The Gospell.

When Iesus came into the coastes of the citie whiche is called Cesaria Philippi, he asked his disciples, saying: whom do men say that I the sonne of man am? They sayd: some say that thou art Jhon Baptiste, some Helias, some Jeremias, or one of the noumbre of the prophetes. He sayeth vnto them: but whõ say ye that I am? Simon Peter answered, and sayd: Thou art Christ the sonne of math. xvi.

the lyuing God. And Jesus answered, and said vnto him: happy art thou Simon the sonne of Jonas, for flesh and bloud hath not opened that vnto thee: but my father whiche is in heauen. And I say vnto thee, that thou art Peter: and vpon this rocke I will buylde my congregacion. And the gates of hel shall not preuail against it. And I will geue vnto thee the keyes of the kingdom of heauen. And whatsoeuer thou byndest in earth, shalbe bound in heauen: and whatsoeuer thou locest in earth, shalbe loced in heauen.

At Euensong.

The second lesson. Act. iiij. vnto the ende.

¶ Sainct Mary Magdalene.

Laudа anima mea Psal. cxlvi.

PRayse the Lorde, O my soule: whyle I lyue will I praise the Lord, yea as long as I haue any being, I will syng prayses vnto my God.

O put not your trust in princes: nor in any childe of man, for there is no helpe in them.

For when the breath of man goeth furth: he shal turne againe to his yearth, and then all his thoughtes perish.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lorde his God.

Which made heauen and yearth, the sea and all that therin is: which kepeth his promyse for euer.

Which helpeth them to right that suffre wrong: which fedeth the hungry.

The Lorde loceth menne out of prison: the Lorde geueth sight to the blynde.

The Lord helpeth theim vp that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowe: as for the waye of the vngodly, he turneth it vp syde doune.

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The Lorde thy God, O Sion, shalbe kyng for euermore: and throughout all generacions.

Glory be to the father &c. As it was in the &c. Amen.

The Collect.

MErcyful father geue vs grace, that we neuer presume to synne thorough the example of any creature, but if it shall chaunce vs at any tyme to offende thy diuine maiestie: that then we may truely repent and lament the same, after the example of Mary Magdalene, and by lyuely fayth obtaine remission of all our sinnes, through the only merites of thy sonne our sauiour Christ.

The Epistle.

WHosoeuer findeth an honest faithful woman, she is muche more worth then perles. The heart of her husband may safely trust in her, so that he shall fall in no pouertie. She will do hym good and not euill, all the dayes of her lyfe. She occupieth woll and flaxe, and laboureth gladly with her handes. She is lyke a marchauntes ship that bringeth her vitayles from a farre. She is vp in the night season to prouide meat for her household, and fode for her maydens. She considereth land and byeth it, and with the fruites of her handes she planteth a vyneyarde. She girdeth her loynes with strength, and courageth her armes. And yf she perceyue that her huswifery doeth good, her candle goth not out by night. She layeth her fyngers to the spindle: and her hand taketh holde of the distaffe. She openeth her hande to the poore, yea she stretcheth furth her handes to suche as haue nede. She feareth not that the colde of wynter shall hurt her house, for all her household folkes are clothed with skarlet. She maketh her selfe fayne ornamentes, her clothing is white silke and purple. Her husband is muche set by in the gates, when he sytteth among the rulers of the land. She maketh clothe of silke and selleth it, and deliuereth gyrdles vnto the marchaunt. Strength and honour is her Prouerb.xxxi

clothing, and in the latter day she shall reioyce. She openeth her mouth with wisdome, & in her tongue is the lawe of grace. She loketh well to the wayes of her housholde: and eateth not her bread with idlenes. Her children shall aryse, and call her blessed: and her husbād shal make muche of her. Many daughters there be that gather riches together: but thou goest aboue them all. As for fauour it is deceiptful, and beutie is a vayne thyng: but a woman that feareth the Lorde, she is worthy to bee praised. Geue her of the fruite of her handes, and let her owne workes prayse her in the gates.

The Gospell.

Luc. vii.

AND one of the Pharisees desyred Jesus that he would eate with him. And he wēt into the Pharisees house, and sate doune to meat. And behold, a woman in that citie (whiche was a synner) assone as she knew that Jesus sate at meate in the Pharisees house, she brought an Alabaster boxe of oyntment, and stode at his fete behynde hym weppyng, and began to washe his fete with teares, and did wipe them with the heares of her head, and kyssed his fete, and anoynted them with the oyntment. When the Pharisee (which had bydden hym) sawe that, he spake within hymselfe, saying: if this man were a prophet, he would surely know who & what maner of woman this is that touched hym, for she is a synner. Jesus answered and sayd vnto him: Simon, I haue somewhat to say vnto thee. And he sayd: Maister, say on. There was a certaine lender whiche had two debters, the one ought hym fiue hundreth pence, and the other fiftie. When they had nothing to pay, he forgaue thē both. Tel me therfore, whiche of them will loue him most? Simon answered and sayd: I suppose that he to whom he forgaue most. And he sayd vnto hym: thou hast truely iudged. And he turned to the woman, and sayd vn-

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to Symon: Seest thou this woman? I entred into thy houle, thou gauest me no water for my fete: but she hath washed my feete with teares, and wyped them with the heeres of her head. Thou gauest me no kysse: but she sence the tyme I came in, hath not ceased to kysse my feete. My head with oyle thou diddest not anoynt, but she hath anoynted my fete with oyntment. Wherfore I say vnto thee, many synnes are forgeuen her, for she loued muche. To whom lesse is forgeuen, the same doth lesse loue. And he sayd vnto her: thy synnes are forgeuen thee. And they that sate at meate with him, began to saye within themselues. who is this whiche forgeueth synnes also? And he sayd to the woman. Thy fayth hath saued thee: go in peace.

¶ Sainct James the Apostle.

Praise the Lord of heauen: prayse hym in the heigth. *Laudate dominum de cœlis. psal. cxlviii.*

Praise hym all ye Angels of his: praise him all his host.

Prayse hym Sonne and Moone: prayse ye him all ye starres and light.

Prayse hym all ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lorde: for (he spake the worde, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, whiche shall not be broken.

Prayse the Lorde vpon the yearth: ye dragons, and all depes.

Fyer, and hayle, snow and vapours, winde and storme: fulfillyng his worde.

Mountaynes & all hylles: fruitfull trees & all Cedres.

Beastes and all cattel: wormes and fethered foules.

Kynges of the yearth and all people: princes and all the Iudges of the worlde.

Yongmen

Youngmen and maydens, olde men and children, praise the name of the Lorde: for his name only is excellent, and his prayse aboue heauen and yearth.

He shall exalt the horne of his people, all his sainctes shall praise hym: euen the children of Israel, euen the people that serueth him.

Glory be to the father &c. As it was in the &c. Amen.

The Collect.

GRaunt, O mercifull God, that as thyne holy Apostle Iames leauyng his father and all that he had, without delay, was obedient vnto the calling of thy sonne Iesus Christ, and folowed hym: So we forsakyng all worldly & carnall affeccions, may be euermore ready to folowe thy cõmaundementes, thorough Iesus Christ our lorde.

The Epistle.

Actes. xi.

IN those daies came prophetes frõ the citie of Ierusalem vnto Antioche. And there stode vp one of thẽ, named Agabus, & signified by the spirite, that there shoulde be great derth throughout all the world, whiche came to passe in the Emperour Claudius daies. Then the disciples, euery man accordyng to his habilitie, purposed to send succour vnto the brethren which dwelt in Iury, which thing they also dyd, & sẽt it to the elders, by the handes of Barnabas & Saul. At the same tyme Herode the kyng stretched furth his handes to vexe certain of the congregaciõ. And he kylled Iames the brother of John with the swoorde. And because he sawe that it pleased the Iewes, he proceded farther and toke Peter also.

Actes. xii.

The Gospell.

Math. xx.

THen came to him the mother of zebedes children, with her sonnes, worshippyng hym and desyryng a certain thing of hym. And he sayd vnto her: what wilt thou? She sayd vnto him: Graunt that these my two sonnes may sit, the one

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on thy righthand and the other on thy lefte, in thy kingedome. But Jesus answered and sayd: ye wot not what ye aske. Are ye able to drynke of the cup that I shall drynke of, and to bee baptised with the baptisme, that I am baptised with? They sayde vnto hym, we are: he sayde vnto them: ye shal drynke in deede of my cuppe, and be baptized with the baptisme that I am baptised with: but to syt on my right hand & on my left, is not myne to geue: but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Jesus called them vnto hym, and sayde: ye knowe that the princes of the nations haue dominion ouer them, and they that are greate menne, exercise authoritie vpon them: It shall not be so amonge you. But whosoeuer will be great among you, let him be your minister, and whosoeuer wilbe chiefe amonge you, let hym be your seruaunte. Euen as the sonne of man came not to bee ministred vnto, but to minister, and to geue his life a redemption for many.

Sainct Bartholomewe.

Non nobis domine, psal cxv.

Ot vnto vs (O Lorde) not vnto vs, but vnto thy name geue the praise: for thy louyng mercy, and for thy truthes sake.

Wherefore shall the heathen say: where is nowe their God?

As for our God he is in heauen: he hath done whatsoeuer pleased him.

Their Idoles are syluer and gold: euen the woorke of mens handes.

They haue mouthes and speake not: eyes haue they and see not.

They haue eares, and heare not: noses haue they and smel not.

They haue handes and handle not: feete haue they and walke not, neither speake they thorough their throte.

They

They that make them are lyke vnto them: and so are all suche that put their trust in them.

But the house of Israel, trust thou in the Lorde: he is their succour and defence.

Ye house of Aaron put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, truste ye in the Lorde: he is their helper and defender.

The lorde hath been myndefull of vs, and he shall blesse vs: euen he shall blesse the house of Israell, he shall blesse the house of Aaron.

He shall blesse them that feare the Lorde: both small and great.

The Lorde shall increase you more and more: you and your children.

Ye are the blessed of the Lorde: whiche made heauen and yearth.

All the whole heauens are the lordes: the yerthe hath he geuen vnto the children of men.

The dead prayse not thee (O lorde): neither all they that go doune into the silence.

But we will prayse the Lorde: from this tyme furth for euer more.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

O Almightie and euerlastyng God, whiche haste geuen grace to thy Apostle Bartholomewe truly to beleue and to preache thy worde: graūt we beseche thee, vnto thy Churche, both to loue that he beleued, & to preache that he taught: thorough Christ our Lorde.

The Epistle.

Acts. v.

By the handes of the Apostles were many signes and wonders shewed among the people. And they were altogether with one accorde in Salomons porche. And of other durste no man ioyne

ioyne himselfe to them: neuertheles the people magnified them. The nombre of them that beleued in the Lord, both of men and women, grewe more & more: insomuche that they brought the sicke into the stretes, and layde them on beddes and couches, that at the leaste waye the shadowe of Peter, whē he came by, might shadowe some of them (and that they might all be deliuered from their infirmities.) There came also a multitude out of the cities rounde about, vnto Jerusalem, bringing sicke folkes, and them which were vexed with vncleane spirites. And they were healed euery one.

The Gospell.

AND there was a strife among them, which of them should seme to be the greatest. And he sayd vnto them: the kinges of nations reigne ouer them, and they that haue authoritie vpon them are called gracious Lordes: But ye shall not be so. But he that is greatest among you, shalbe as the yonger: and he that is chiefe, shalbe as he that doth minister. For whether is greater he that sytteth at meate, or he that serueth? Is not he that sitteth at meate? But I am amōg you, as he that ministreth. Ye are they, which haue bidden with me in my temptations. And I appoynt vnto you a kyngdome, as my father hath appointed to me, that ye may eate and drynke at my table in in my kingdome, and sytte on seates iudging the .xii. tribes of Israel. Luc. xxii.

¶ Sayncte Matthewe.

OPraise the Lord all ye heathen: prayse hym all ye nations.

For his mercifull kyndnes is euer more and more towarde vs: and the trueth of the Lorde endureth for euer. Laudate dominū omnes Gentes. psal. cxvii.

Glory be to the father and to the sonne. &c.
As it was in the beginning. &c. Amen.

The Collect.

ALmightie God, whiche by thy blessed sonne dyddest call Mathewe from the receipte of custome to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desires and inordinate loue of riches, and to followe thy sayed sonne Jesus Christ: who lyueth and reigneth. &c.

The Epistle.

II. Cor. iiii.

SEyng that we haue suche an office, euen as God hath had mercye on vs, we go not out of kynde, but haue cast from vs the clokes of vnhonestye, and walke not in craftines, neither handle we the worde of God deceiptfully, but open the trueth, and repoꝛte our selues to euery mans conscience in the sight of God. If our gospel be yet hid, it is hid among them that are lost, in whom the God of this world hath blinded the mindes of them whiche beleue not, leste the light of the gospell of the glory of Christe (whiche is the image of God) should shyne vnto them. For we preache not our selues, but Christe Jesus to be the Lorde, and oure selues youre seruauntes, for Jesus sake. For it is God that commaunded the light to shyne out of darkenes, whiche hath shyned in our heartes, for to geue the light of the knowlege of the glory of God, in the face of Jesus Christe.

The Gospell.

Math. ix.

AND as Jesus passed forth frō thence, he sawe a mā (named Mathewe) sitting at the receipt of custome, and he sayd vnto him, followe me: and he arose and followed him. And it came to passe as Jesus sate at meate in his house: beholde, many publicans also and synners that came, sate downe with Jesus and his disciples. And when the Phariseis sawe it, they sayd vnto his disciples: why eateth your

Maister

Master with Publicanes and synners: But when Jesus heard that, he sayed vnto them: They that be strong nede not the phisicion, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercy, and not sacrifice, for I am not come to cal the righteous, but synners to repentaunce.

¶ Saynte Michaell and all Angels.

PRayse the Lorde (ye seruauntes) O prayse the name of the Lorde. Laudate pueri. Psal. cxiii.

Blessed be the name of the Lorde: from this tyme furth for euermore.

The Lordes name is praysed: from the risyng vp of the Sunne, vnto the goyng downe of the same.

The Lorde is hye aboue all heathen: and his glory aboue the heauens.

Who is lyke vnto the Lorde our God, that hath his dwellyng so hye: and yet humbleth himselfe to behelde the thynges that are in heauen and earth?

He taketh vp the symple out of the dust: and lifteth the poore out of the myre.

That he may set him with the princes: euen with the princes of his people.

He maketh the baren woman to kepe house: and to be a ioyfull mother of children.

Glory be to the father and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

EVerlastyng God, which haste ordayned & constituted the seruices of all Angels and mē in a wonderfull order: mercifully graunt that they whiche alwaye doe thee seruice in heauen, may by thy appoyntment succour & defende vs in earth: through Jesus Christe our Lorde. &c.

The Epistle.

ALmightie God whiche calledst Luke the phisicion, whose prayse is in the gospell, to be a phisicion of the soule: it may please thee by the holsome medicines of his doctryne, to heale all the diseases of oure soules, through thy sonne Jesus Christe our Lorde.

The Epistle.

II. Tim. iiii. WAtche thou in all thinges, suffre afflictions, doe the worke throughly of an Euangelyst, fulfyll thyne office vnto the vtmoste, be sobre. For I am nowe ready to be offred, and the tyme of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the fayth. From hencefurth there is layed vp for me a crowne of righteousnes, whiche the Lorde (that is a righteous iudge) shall geue me at that day: not to me only, but vnto all them also that loue his commyng. Doe thy dylygence, that thou mayst come shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me. Take Marke and bring him with thee, for he is profytable vnto me for the ministracion. And Tichicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou commest, bryng with thee, and the bookes, but specially the parchemēt. Alexander the coppersmith did me muche euyll: the Lorde rewarde him accordyng to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes.

The Gospel.

Luc. x. THe Lorde appointed other seuenty (and two) also, and sente them two and two before hym into euery citie and place, whither he himselfe would come. Therfore sayd he vnto them: the harueste is great, but the labourers are fewe. Praye ye therfore the Lorde of the harueste, to sende furthe labourers

ters into the harueſt. Go your wayes: beholde, I ſende you foorth as lambes among wolues. Beare no wallet, neither ſcrip, nor ſhoes, and ſalute no man by the waye: into whatſoeuer houſe ye entre, fyrſt ſaie, peace be to this houſe. And if the ſonne of peace be there, your peace ſhall reſt vpon him, if not, it ſhall returne to you againe. And in the ſame houſe tary ſtyll, eatyng and drinking ſuche as they geue. For the labourer is worthy of his reward.

¶ Symon and Jude Apoſtles.

Laudate dominum. pſ. cl.

Prayſe God in his holynes: praiſe him in the fyrmament of his power.

Prayſe him in his noble actes: prayſe him accordyng to his excellent greatneſſe.

Prayſe him in the ſounde of the trumpet: prayſe hym vpon the lute and harpe.

Prayſe hym in the cymbales and daunſe: praiſe him vpon the ſtringes and pipe.

Prayſe him vpon the wel tuned cymbales: praiſe hym vpon the loud cymbales.

Let euery thyng that hath breth prayſe the lord.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning. &c.

The Collecte.

ALmightie God, whiche haſt builded the congregacion vpon the foundacion of the Apoſtles and prophetes, Jeſu Chriſt himſelfe beyng the head corner ſtone: graunte vs ſo to bee ioyned together in vnitie of ſpirite by their doctrine, that we maye be made an holye temple acceptable to thee: throughe Jeſu Chriſte oure Lorde.

The Epiſtle.

Judas

Iude, i. IVdas the seruaunte of Jesu Christe, the brother of Jaimes, to them whiche are called and sanctifyed in God the father, and preserued in Jesu Christe: Mercy vnto you & peace, and loue be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the common saluacion, it was needful for me to wryte vnto you, to exhort you that ye shoulde continually labour in the faith, which was once geuen vnto the saintes. For there are certain vngodly men craftely crept in, of which it was written afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and denye God (which is the only lorde) and our lord Jesus Christ. My mynde is therfore to putte you in remembraunce, for as muche as ye once knowe this, how that the lord (after that he had deliuered the people out of Egypt) destroyed them which afterward beleued not. The Angels also which kept not their firste estate, but left their own habitacio, he hath reserued in euerlastig chaines vnder darknes, vnto the iudgement of the great daye: euen as Sodom and Gomor, and the Cities aboute them whiche in like maner defiled themselues with fornication, and followed straunge flesshe, are set furth for an exaumple, and suffre the paine of eternall fyre: likewyse these beyng deceyued by dreames, defyle the flesshe, despise rulers, and speake euell of them that are in authoritie.

The Gospell.

Iohn. xv. THis commaunde I you, that ye loue together. If the world hate you, ye know ỹ it hated me before it hated you. If ye were of the worlde, the world would loue his owne: Howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the worde that I sayed vnto you, the seruaunt is not greater then the lorde. If they haue persecuted

ted me, they will also persecute you. If they haue kepte my saying, they wil kepe yours also. But al these thinges will they doe vnto you for my names sake, because they haue not knowen him that sente me. If I had not come and spoken vnto them, they should haue had no synne: but nowe haue they nothyng to cloke their synne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other mā did, they should haue had no synne. But nowe haue they both seen and hated: not onely me but also my father. But this happeneth that the saying myght be fulfilled that is writen in their lawe. They hated me without a cause. But when the comforter is come, whom I wyll sende vnto you from the father, euen the spirite of trueth (whiche procedeth of the father) he shall testifie of me. And ye shal beare witnes also, because ye haue been with me from the beginnyng.

¶ All Sayntes.

Proper lessons at Mattyns.

The first lesson Sapi. iii. vnto blessed is rather the Baren.

The second lesson. Hebr. xi. xii. Sayntes by fayth subdued vnto If ye indure chastisyng.

At the Communion.

Cantate dño. psal. cxlix.

O Syng vnto the Lorde a newe song: let the congregation of sayntes prayse hym.

Let Israel reioyce in him that made him: and let the children of Syon be ioyful in their kyng.

Let them prayse his name in the daunce: let them syng prayses vnto him with tabret and harpe.

For the Lord hath pleasure in his people: and helpeth the meke hearted.

Let the sayntes be ioyfull with glory: let them reioyce in their beddes.

Let the prayses of God be in their mouth: and a two edged sworde in their handes.

To be auenged of the heathen: & to rebuke the people.

To bynde their kinges in chaynes: and their nobles with lynkes of yron.

That they may be auenged of them, as it is written: suche honor haue all his Sayncttes.

Glory be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

ALmightie God whiche haste knitte together thy electe in one Communion and felowshyp in the mistical body of thy sonne Christe our Lord: graunt vs grace so to folow thy holy Sayncttes in all vertues and godly lyuyng, that we maye come to those inspeakeable ioyes, whiche thou haste prepared for all them that vnfaynedly loue thee, through Jesus Christe.

The Epistle.

Apoca. vii. BEholde, I John sawe an other Angell ascende from the rising of the Sūne, whiche had the seale of the lyuyng God, and he cryed with a loude voyce to the foure Angels (to whom power was geuen to hurt the earth and the sea) saying: hurt not the earth neither the sea, neither the trees, tyll we haue sealed the seruauntes of our God, in their foreheades. And I heard the nombre of them whiche were sealed, and there were sealed an C. and. xliii. M. of all the tribes of the children of Israel.

Of the tribe of Juda were sealed xii. M.
Of the tribe of Ruben were sealed xii. M.
Of the tribe of Gad were sealed xii. M.
Of the tribe of Aser were sealed xii. M.
Of the tribe of Neptalim were sealed xii. M.
Of the tribe of Manasses were sealed xii. M.
Of the tribe of Symeon were sealed xii. M.
Of the tribe of Leuy were sealed xii. M.
Of the tribe of Isachar were sealed xii. M.
Of the tribe of Zabulon were sealed xii. M.
Of the tribe of Joseph were sealed xii. M.

Of

Of the tribe of Beniamin were sealed. xii. M.

After this I beheld, and loe, a great multitude (which no manne could nombre) of all nacions and people, and tongues stode before the seate and before the lambe, clothed with long white garmentes, and palmes in their handes, and cried with a loude voyce, saying: saluacion be ascribed to him that sitteth vpon the seate of our god, and vnto the lambe. And al the Angels stode in the compasse of the seate, and of the elders, & of the foure beastes, and fell before the seate on their faces, and worshipped God, saying: Amen. Blessyng and glory, and wisedome, and thankes and honor, and power, and might be vnto our God for euermore. Amen.

The Gospell.

The 8 Beatitudes

IEsus seing the people, went vp into the mountaine: and when he was set, his disciples came to hym, and after that he hadde opened his mouth, he taught them, saying: Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that mourne: for they shall receyue comfort. Blessed are the meke: for they shall receyue the enheritaunce of the earth. Blessed are they whiche hunger and thirst after righteousnes: for they shall be satisfied. Blessed are the mercyfull: for they shall obtaine mercy. Blessed are the pure in heart, for they shal see God. Blessed are the peacemakers: for they shalbe called the children of God. Blessed are they whiche suffre persecution for righteousnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, & shall falsly saye all maner of euill sayinges against you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you. Math. v.

Proper lessons at Euensong.

The first lesson. Sapi. v. (vnto) His zealosy also.
The second lesson. Apoca. xix. (vnto) And I saw an Angell stand.

THE SVPPER

of the Lorde, and the holy Communion, commonly called the Masse.

SO many as intende to bee partakers of the holy Communion, shall signifie their names to the Curate, ouer night: or els in the morning, afore the beginning of Matins, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the congregacion by hym is offended, or haue doen any wrong to his neighbours, by worde, or dede: The Curate shall call hym, & aduertise hym, in any wise not to presume to the lordes table, vntill he haue openly declared hymselfe, to haue truly repented, and amended his former naughtie life: that the congregacion maie thereby be satisfied, whiche afore were offended: and that he haue recompensed the parties, whom he hath dooen wrong vnto, or at the least bee in full purpose so to doo, as sone as he conueniently maie.

Thesame order shall the Curate vse, with those betwixt whom he perceiueth malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, vntill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgeue from the botome of his harte, all that the other hath trespaced against hym, and to make amendes, for that he hymself hath offended: and the other partie will not bee perswaded to a godly vnitie, but remaigne still in his frowardnes and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.

Upon the daie, and at the tyme appointed for the ministracion of the holy Communion, the Priest that shal execute the holy ministery, shall put vpon hym the vesture appointed for that ministracion, that is to saye, a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Deacons, there so many shalbe ready to helpe the Priest, in the ministracion, as shalbee requisite: And shall haue vpon theim lykewise, the vestures appointed for their ministery, that is to saye, Albes, with tunacles. Then shall the Clerkes syng in Englishe for the office, or Introite, (as they call it) a Psalme appointed for that daie.

The Priest standing humbly afore the middes of the Altar, shall saie the Lordes praier, with this Collect.

ALmightie GOD, vnto whom all hartes bee open, and all desyres knowen, and from whom no secretes are hid: clense the thoughtes of our heartes, by the inspiracion of thy holy spirite: that we may perfectly loue thee, & worthely magnifie thy holy name: Through Christ our Lorde. Amen.

Then shall he saie a Psalme appointed for the introite: whiche Psalme ended, the Priest shall saye, or els the Clerkes shal syng.

iij. Lorde haue mercie vpon vs.
iij. Christ haue mercie vpon vs.
iij. Lorde haue mercie vpon vs.

Then the Priest standyng at Goddes borde shall begin.

Glory be to God on high.

The Clerkes.

And in yearth peace, good will towardes men.

We praise thee, we bielle thee, we worship thee, we glorifie thee, wee geue thankes to thee for thy greate glory, O Lorde GOD heauenly kyng, God the father almightie.

O Lorde the onely begotten sonne Jesu Christe, O Lorde God, Lambe of GOD, sonne of the father, that takest awaye the synnes of the worlde, haue mercie vpon vs: thou that takest awaye the synnes of the worlde, receiue our praier.

Thou that sittest at the right hande of GOD the father, haue mercie vpon vs: For thou onely art holy, thou onely art the Lorde. Thou onely (O Christ) with the holy Ghoste, art moste high in the glory of God the father. Amen.

Then

the kyngs dethy.

Then the priest shall turne hym to the people and saye.

The Lorde be with you.

The aunswere.

And with thy spirite.

The priest.

Let vs praie.

Then shall folowe the Collect of the daie, with one of these two Collectes folowyng, for the kyng.

Almightie God, whose kingdom is euerlasting, and power infinite, haue mercie vpon the whole congregacion, and so rule the heart of thy chosen seruaunt Edward the sixt, our kyng and gouernour: that he (knowyng whose minister he is) maie aboue al thinges, seke thy honour and glory: & that we his subiectes (duely consydering whose auctoritie he hath) maye faithfully serue, honour, and humbly obeye hym, in thee, and for thee, according to thy blessed word, and ordinaunce: Through Jesus Christe oure Lorde, who with thee, and the holy ghost, liueth, and reigneth, euer one God, worlde without ende. Amen.

Almightie and euerlasting GOD, wee bee taught by thy holy worde, that the heartes of Kynges are in thy rule and gouernaunce, and that thou doest dispose, and turne them as it semeth best to thy godly wisedom: we humbly beseche thee, so to dispose and gouerne, the hart of Edward the sixt, thy seruaunt, our Kyng and gouernour, that in all his thoughtes, wordes, and workes, he maye euer seke thy honour and glory, and study to preserue thy people, committed to his charge, in wealth, peace, and Godlynes: Graunt this, O merciful father, for thy dere sonnes sake, Jesus Christ our Lorde. Amen.

The Comyn Prayer &c.

at The Communion.

The Collectes ended, the prieſt, or he that is appointed, ſhall reade the Epiſtle, in a place aſſigned for the purpoſe, ſaying.

The Epiſtle of ſainct Paule written in the Chapiter of to the.

The Miniſter then ſhall reade the epiſtle. Immediatly after the Epiſtle ended, the prieſt, or one appointed to reade the Goſpel, ſhall ſaie.

The holy Goſpell written in the Chapiter of.

The Clearkes and people ſhall aunſwere.

Glory be to thee, O Lorde.

The prieſt or deacon then ſhall reade the Goſpel: after the Goſpell ended, the prieſt ſhall begin.

I beleue in one God.

The clerkes ſhall ſyng the reſt.

The father almightie maker of heauen and yearth, and of all thinges viſible, and inuiſible: And in one Lorde Jeſu Chriſt, the onely begotten ſonne of GOD, begotten of his father before all worldes, God of GOD, light of light, very God of very God, begotten, not made, beeyng of one ſubſtaunce with the father, by whom all thinges were made, who for vs men, and for our ſaluacion, came doune from heauen, and was incarnate by the holy Ghoſte, of the Virgin Mary, and was made manne, and was Crucified alſo for vs vnder Poncius Pilate, he ſuffered and was buried, and the thirde daye he arose again according to the ſcriptures, and aſcended into heauen, and ſitteth at the right hande of the father: And he ſhall come again with glory, to iudge both the quicke and the dead.

And I beleue in the holy ghoſt, the Lorde and geuer of life, who procedeth from the father and the ſonne, who with the father and the ſonne together, is worſhipped and glorified, who ſpake by the Prophetes. And I beleue one Catholike and Apoſtolike Churche. I acknowlege

lege one Baptisme, for the remission of synnes. And I loke for the resurrection of the deade: and the lyfe of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some porciō of one of the Homelyes, as thei shalbe hereafter deuided; wherin if the people bee not exhorted, to the worthy receiuyng of the holy Sacrament, of the bodye & bloude of our sauior Christ: then shal the Curate geue this exhortaciō, to those ỹ be minded to receiue ỹ same.

DEerely beloued in the Lord, ye that mynde to come to the holy Communiō of the bodye & bloude of our sauior Christe, must consider what S. Paule writeth to the Corinthiās, how he exhorteth all persones diligently to trie & examine thēselues, before they presume to eate of that breade, and drinke of that cup: for as the benefite is great, if with a truly penitent heart, & liuely faith, we receiue that holy Sacramēt: (for then we spiritually eate the fleshe of Christ, & drinke his bloude, then we dwell in Christ & Christ in vs, wee bee made one with Christ, and Christ with vs) so is the daunger great, yf wee receyue the same vnworthely, for then wee become gyltie of the body and bloud of Christ our sauior, we eate and drinke our owne damnacion, not considering the Lordes bodye. We kyndle Gods wrathe ouer vs, we prouoke him to plague vs with diuerse dyseases, and sondery kyndes of death. Therefore if any here be a blasphemer, aduouterer, or bee in malyce or enuie, or in any other greuous cryme (excepte he bee truly sory therefore, and earnestly mynded to leaue the same vices, and do trust him selfe to bee reconciled to almightie God, and in Charitie with all the worlde) lette him bewayle his synnes, and not come to that holy table, lest after the taking of that most blessed breade: the deuyll enter into him, as he dyd into Judas, to fyll him full of all iniquitie, and bringe him to destruccion, bothe of body and soule. Judge therfore your selfes (brethren) that ye bee not iudged of the

lorde. Let your mynde be without delire to ſynne, repent you truely for your ſynnes paſt, haue an earneſt & lyuely faith in Chriſt our ſauior, be in perfect charitie with all men, ſo ſhall ye be mete partakers of thoſe holy miſteries. And aboue all thynges: ye muſt geue moſte humble and hartie thankes to God the father, the ſonne, and the holy ghoſt, for the redemption of the worlde, by the death and paſſion of our ſauior Chriſt, both God and man, who did humble him ſelf euen to the death vpon the croſſe, for vs miſerable ſynners, whiche laie in darknes and ſhadowe of death, that he myghte make vs the children of God: and exalt vs to euerlaſting life. And to thend that wee ſhould alwaye remembre the excedyng loue of oure maſter, and onely ſauior Jeſu Chriſte, thus dyng for vs, and the innumerable benefites (whiche by his precious bloudſhedyng) he hath obteigned to vs, he hath lefte in thoſe holy Miſteries, as a pledge of his loue, & a continuall remẽbraunce of the ſame his owne bleſſed body, & precious bloud, for vs to fede vpon ſpiritually, to our endles comfort & conſolacion. To him therfore with the father and the holy ghoſt, let vs geue (as we are moſt bounden) continual thankes, ſubmittyng our ſelfes wholy to hys holy will and pleaſure, & ſtudying to ſerue hym in true holines and righteouſnes, al the daies of our life. Amen.

In Cathedral churches or other places, where there is dailie Communion, it ſhal be ſufficient to reade this exhortacion aboue written, once in a moneth. And in pariſh churches, vpon the weke daies it may be lefte vnſayed.

And if vpon the Sunday or holy daye, the people be negligent to come to the Communion: Then ſhall the Prieſt earneſtly exhorte his pariſhoners, to diſpoſe themſelfes to the receiuing of the holy cõmunion more diligẽtly, ſaiyng theſe or like wordes vnto thẽ.

DEre frendes, and you eſpecially vpon whoſe ſoules I haue cure and charge, on nert, I do intende by Gods grace, to offre to all ſuche as ſhalbe godlye diſpoſed, the moſte comfortable Sacrament of the body and

and bloud of Christ, to be taken of them, in the remembraunce of his moste fruitfull and glorious Passyon: by the whiche passion, we haue obteigned remission of our synnes, and be made partakers of the kyngdom of heauen, whereof wee bee assured and asserteigned, yf wee come to the sayde Sacrament, with hartie repentaunce for our offences, stedfast faithe in Goddes mercye, and earnest mynde to obeye Goddes will, and to offende no more. Wherefore our duetie is, to come to these holy misteries, with moste heartie thankes to bee geuen to almightie GOD, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthye seruauntes, for whom he hath not onely geuen his body to death, and shed his blonde, but also doothe vouchsaue in a Sacrament and Mistery, to geue vs his sayed bodye and bloud to feede vpon spiritually. The whyche Sacrament beyng so Diuine and holy a thyng, and so comfortable to them whiche receyue it worthilye, and so daungerous to them that wyll presume to take thesame vnworthely? My duetie is to exhorte you in the meane season, to consider the greatnes of the thing, and to serche and examine your owne consciences, and that not lyghtly: nor after the maner of dissimulers with GOD? But as they whiche shoulde come to a moste Godly and heauenly Banket, not to come but in the mariage garment required of God in scripture, that you may (so muche as lieth in you) be founde worthie to come to suche a table. The waies and meanes therto is.

First that you be truly repentaũt of your former euill life, and that you confesse with an vnfained hearte to almightie God, youre synnes and vnkyndnes towardes his Maiestie committed, either by will, worde or dede, infirmitie or ignorannce, and that with inwarde sorowe & teares you bewaile your offences, & require of almightie god, mercie, & pardon, promising to him (from the botome

of your hartes) thamendment of your former lyfe. And emonges all others, I am commaunded of God, especially to moue and exhorte you, to reconcile your selfes to your neighbors, whom you haue offended, or who hath offended you, putting out of your heartes al hatred and malice against them, and to be in loue and charitie with all the worlde, and to forgeue other, as you woulde that god should forgeue you. And yf any mā haue doen wrōg to any other: let him make satisfaccion, and due restitucion of all landes & goodes, wrongfully taken awaye or with holden, before he come to Goddes borde, or at the least be in ful minde and purpose so to do, alone as he is able, or els let him not come to this holy table, thinking to deceyue God, who seeth al mēnes hartes. For neither the absolucion of the priest, can any thing auayle them, nor the receiuyng of this holy sacrament doth any thing but increase their damnacion. And yf there bee any of you, whose conscience is troubled & greued in any thing, lackyng comforte or counsaill, let him come to me, or to some other discrete and learned priest, taught in the law of God, and confesse and open his synne & griefe secretly, that he maye receiue suche ghostly counsaill, aduyse and comfort, that his conscience maye be releued, and that of vs (as of the Ministers of GOD and of the churche) he may receiue comfort and absolucion, to the satisfaccion of his mynde, and auoyding of all scruple and doubtfulnes: requiryng suche as shalbe satisfied with a generall confession, not to be offended with them that doe vse, to their further satisfiyng, the auriculer and secret confession to the priest: nor those also whiche thinke nedefull or conuenient, for the quietnes of their awne cōsciences particularly to open their sinnes to the priest: to bee offended with them that are satisfied, with their humble confession to GOD, and the generall confession to the churche. But in all thinges to folowe and kepe the rule

of charitie, and euery man to be satisfied with his owne conscience, not iudgyng other mennes myndes or consciences: where as he hath no warrant of Goddes word to the same.

¶ Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to bee song whiles the people doo offer, or els one of theim to bee saied by the minister, immediatly afore the offeryng.

Let your light so shine before men, that they maye see your good woorkes, and glorify your father whiche is in heauen. Matth.v.

Laie not vp for your selfes treasure vpon the yearth, where the rust and mothe doth corrupt, and where theues breake through and steale: But laie vp for your selfes treasures in heauen, where neyther rust nor mothe doth corrupt, and where theues do not breake through nor steale. Matth.vi.

Whatsoeuer you would that menne should do vnto you, euen so do you vnto them, for this is the Lawe and the Prophetes. Matth.vii.

Not euery one that saieth vnto me, lorde, lorde, shall entre into the kyngdom of heauen, but he that doth the will of my father whiche is in heauen. Matth. vii.

Zache stode furthe, and saied vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore, and if I haue doen any wrong to any man, I restore foure fold. Luc.xix.

Who goeth a warfare at any tyme at his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? Or who fedeth a flocke, and eateth not of the milke of the flocke? i.Cor.ix.

If we haue sowen vnto you spirituall thinges, is it a great matter yf we shall reape your worldly thynges? i.Cor.ix.

Dooe ye not knowe, that they whiche minister aboute holy thinges, lyue of the Sacrifice? They whiche i.Cor. ix.

waite

waite of the alter, are partakers with the alter: euen so hath the lorde also ordained: that they whiche preache the Gospell, should liue of the Gospell.

ii. Cor. ix. He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let euery manne do accordyng as he is disposed in his hearte, not grudgyngly, or of necessitie, for God loueth a cherefull geuer.

Gala. vi. Let him that is taught in the woorde, minister vnto hym that teacheth, in all good thinges. Be not deceiued, GOD is not mocked. For whatsoeuer a man soweth, that shall he reape.

Gala. vi. While we haue tyme, let vs do good vnto all men, and specially vnto them, whiche are of the housholde of fayth.

i. Timo. vi. Godlynes is greate riches, if a man be contented with that he hath: For we brought nothing into the worlde, neither maie we cary any thing out.

i. Timo. vi. Charge theim whiche are riche in this worlde, that they bee ready to geue, and glad to distribute, laying vp in stoare for theimselfes a good foundacion, against the time to come, that they maie attain eternall lyfe.

Hebre. vi. GOD is not vnrighteous, that he will forget youre woorkes and labor, that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministred vnto the sainctes, and yet do minister.

Hebre. xiii. To do good, & to distribute, forget not, for with suche Sacrifices God is pleased.

i. Jhon. iii. Whoso hath this worldes good, and seeth his brother haue nede, & shutteth vp his compassion from hym, how dwelleth the loue of God in him?

Toby. iiii. Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lorde shall not be turned awaye from thee.

Toby. iiii. Bee mercifull after thy power: if thou hast muche, geue plenteously, if thou hast litle, do thy diligence gladly

ly to geue of that litle, for so gaphereste thou thy selfe a good reward, in the daie of necessitie. Proverbes xix

He that hath pitie vpon the poore, lendeth vnto the Lorde: and loke what he laieth out, it shalbe paied hym again.

Blessed be the man that prouideth for the sicke and nedy, the lorde shall deliuer hym in the tyme of trouble. Psal. xli.

Where there be Clerkes, thei shall syng one, or many of the sentences aboue written, accordyng to the length and shortenesse of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clerkes do syng the Offertory, so many as are disposed, shall offer vnto the poore mennes boxe euery one accordynge to his habilitie and charitable mynde. And at the offeryng daies appoynted: euery manne and woman shall paie to the Curate, the due and accustomed offerynges.

Then so manye as shalbe partakers of the holy Communion, shall tary still in the quire, or in some conuenient place nigh the quire, the men on the one side, and the women on the other syde All other (that mynde not to receiue the said holy Communion) shall departe out of the quire, except the ministers and Clerkes.

Than shall the minister take so muche Bread and Wine, as shall suffice for the persons appoynted to receiue the holy Communion, laiyng the breade vpon the corporas, or els in the paten, or in some other comely thyng, prepared for that purpose. And puttyng ỹ wyne into the Chalice, or els in some faire or conuenient cup, prepared for that vse (if the Chalice wil not serue) puttyng therto a litle pure and cleane water: And settyng both the breade and wyne vpon the Alter: Then the Priest shall saye.

The Lorde be with you.

Aunswere.

And with thy spirite.

Priest.

Lift vp your heartes.

Aunswere.

We lift them vp vnto the Lorde.

Priest

Priest.

Let vs geue thankes to our Lorde God.

Aunswere.

It is mete and right so to do.

The Priest.

IT is very mete, righte, and our boũden dutie that wee shoulde at all tymes, and in all places, geue thankes to thee, O Lorde, holy father, almightie euerlastyng God.

¶ Here shall folowe the proper preface, accordyng to the tyme (if there bee any specially appoynted) or els immediatly shall folowe. Therefore with Angelles. &c.

PROPRE

Prefaces.

¶ Upon Christmas daie.

BEcause thou diddeste geue Jesus Christe, thyne onely sonne to bee borne as this daye for vs, who by the operacion of the holy ghoste, was made very man, of the substaunce of the Virgin Mari his mother, and that without spot of sinne, to make vs cleane from all synne. Therfore. &c.

¶ Upon Easter daie.

BUt chiefly are we bound to praise thee, for the glorious resurrection of thy sonne Jesus Christe, our Lorde, for he is the very Paschall Lambe, whiche was offered for vs, & hath taken awaie the synne of the worlde, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlastynge life. Therefore. &c.

¶ Upon

¶ Upon the Assencion daye.

THrough thy moste dere beloued sonne, Jesus Christ our Lorde, who after his moste glorious resurrection, manifestly appered to all his disciples, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither mighte we also ascende, and reigne with hym in glory. Therfore. &c.

¶ Upon Whitsondaye.

THrough Jesus Christe our Lorde, accordyng to whose moste true promise, the holy Ghoste came doune this daye frō heauen, with a sodain great sound, as it had been a mightie wynde, in the likenes of fiery toungues, lightyng vpon the Apostles, to teache them, and to leade them to all trueth, geuyng them bothe the gifte of diuerse languages, and also boldnes with fercuent zeale, constantly to preache the Gospell vnto all nacions, whereby we are brought out of darkenes and error, into the cleare light and true knowlege of thee, and of thy sonne Jesus Christ. Therfore. &c.

¶ Upon the feast of the Trinitie.

IT is very meete, righte, and oure bounden duetie, that we should at al tymes, and in al places, geue thankes to thee O Lorde, almightye euerlasting God, whiche arte one God, one Lorde, not one onely person, but three persones in one substaunce: For that which we beleue of the glory of the father, thesame we beleue of the sōne, and of the holy ghost, without any difference, or inequalitie, whom the Angels. &c.

After whiche preface shall folowe immediatly.

Therfore with Angels and Archangels, and with all the holy companye of heauen: we laude and magnify

thy glorious name, euermore praysyng thee, and saying:

Holy, holy, holy, Lorde God of Hostes: heauen & earth are full of thy glory: Osanna in the highest. Blessed is he that commeth in the name of the Lorde: Glory to thee O lorde in the highest. This the Clerkes shal also syng.

¶ When the Clerkes haue doone syngyng, then shall the Priest, or Deacon, turne hym to the people and saye.

Let vs praie for the whole state of Christes churche.

¶ Then the Priest turnyng hym to the Altar, shall saye or syng, playnly and distinctly, this prayer folowyng.

ALmightie and euerliuyng God, whiche by thy holy Apostle haste taught vs to make prayers and supplications, and to geue thankes for al menne: We humbly beseche thee moste mercyfully to receiue these our praiers, which we offre vnto thy diuine Maiestie, beseching thee to inspire cõtinually the vniuersal churche, with the spirite of trueth, vnitie and concorde: And graunt that al they that do cõfesse thy holy name, maye agree in the trueth of thy holye worde, and liue in vnitie and godly loue. Specially we beseche thee to saue and defende thy seruaunt, Edwarde our Kyng, that vnder hym we maye be Godly and quietly gouerned. And graunt vnto his whole cõsaile, and to all that be put in auctoritie vnder hym, that they maye truely and indifferently minister iustice, to the punishemente of wickednesse and vice, and to the maintenaunce of Goddes true religion and vertue. Geue grace (O heauenly father) to all Bishoppes, Pastors, and Curates, that thei maie bothe by their life and doctrine, set furthe thy true and liuely worde, and rightely and duely administer thy holy Sacramentes. And to al thy people geue thy heauenly grace, that with meke heart and due reue-

rence

rence, they may heare and receiue thy holy worde, truely seruyng thee in holynes and righteousnes, all the dayes of their life: And we most hũbly beseche thee of thy goodnes (O Lorde) to comfort and succour all them, whyche in thys transytory life be in trouble, sorowe, nede, sycknes, or any other aduersitie. And especially we commend vnto thy mercifull goodnes, this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy sonne: And here we do geue vnto thee moste high praise, and hartie thankes for the wonderfull grace and vertue, declared in all thy sainctes, from the begynnyng of the worlde: And chiefly in the glorious and moste blessed virgin Mary, mother of thy sonne Jesu Christe our Lorde and God, and in the holy Patriarches, Prophetes, Apostles and Martyrs, whose examples (o Lorde) and stedfastnes in thy fayth, and kepyng thy holy commaundementes: graunt vs to folowe. We commend vnto thy mercye (O Lorde) all other thy seruauntes, which are departed hence from vs, with the signe of faith, and nowe do reste in the slepe of peace: Graũt vnto them, we beseche thee, thy mercy, and euerlasting peace, and that at the day of the generall resurrection, we and all they which bee of the misticall body of thy sonne, may altogether be set on his right hand, and heare that his most ioyfull voyce: Come vnto me, O ye that be blessed of my father, and possesse the kingdom, whiche is prepared for you, from the begynning of the worlde: Graunt this, O father, for Jesus Christes sake, our onely mediatour and aduocate.

O God heauenly father, which of thy tender mercie, diddest geue thine only sonne Jesu Christ, to suffre death vpon the crosse for our redemption, who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifyce, oblation, and satysfacyon, for the sinnes of the whole worlde, and did institute, and in his holy Gospell

commaund vs, to celebrate a perpetuall memory, of that his precious death, vntyll his comming again: heare vs (o merciful father) we beseth thee: and with thy holy spirite & worde, vouchsafe to bl✠esse and sanc✠tifie these thy gyftes, and creatures of bread and wyne, that they maie be vnto vs the bodye and bloude of thy moste derely beloued sonne Jesus Christe. Who in the same nyght that he was betrayed: tooke breade, and when he had blessed, and geuen thankes? he brake it, and gaue it to his disciples, saiyng: Take, eate, this is my bodye which is geuen for you, do this in remembraunce of me.

Here the preste must take the bread into his hãdes.

Likewyse after supper he toke the cuppe, and when he had geuen thankes, he gaue it to them, saiyng: drynk ye all of this, for this is my bloude of the newe Testament, whyche is shed for you and for many, for remission of synnes; do this as oft as you shall drinke it, in remembraunce of me.

Here the priest shall take the cuppe into his hãdes.

These wordes before rehersed are to be sayed, turnyng still to the Altar, without any eleuation, or shewing the Sacrament to the people.

Wherfore, O Lorde and heauenly father, accordyng to the Institucyon of thy derely beloued sonne, our sauiour Jesu Christ, we thy humble seruauntes do celebrate, and make here before thy diuine Maiestie, with these thy holy giftes, the memoryall whyche thy sonne hath wylled vs to make, hauing in remembraunce his blessed passion, mightie resurrecyon, and glorious ascencion, renderyng vnto thee most hartie thankes, for the innumerable benefites procured vnto vs by the same, entierely desiryng thy fatherly goodnes, mercifully to accepte this our Sacrifice of praise and thankes geuing: most humbly beseching thee to graunt, that by the merites and death of thy sõne Jesus Christ, and through faith in his bloud, we and al thy whole church, may obteigne remission of our sinnes, and

all

all other benefites of hys passyon. And here wee offre and present vnto thee (O Lorde) oure selfe, oure soules, and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee: humbly beseechyng thee, that whosoeuer shalbee partakers of thys holy Communion, maye worthely receiue the moste precious body and bloude of thy sonne Jesus Christe: and bee fulfilled with thy grace and heauenly benediction, and made one bodye with thy sonne Jesu Christe: that he maye dwell in them, and they in hym. And although we be vnworthy (through our manyfolde synnes) to offre vnto thee any Sacrifice: Yet we beseche thee to accepte thys our bounden duetie and seruice, and commaunde these our prayers and supplications, by the Ministery of thy holy Angels, to be brought vp into thy holy Tabernacle before the syght of thy diuine maiestie: not waiyng our merites, but pardonyng our offences: through Christe our Lorde, by whome, and with whome, in the vnitie of the holy Ghost: all honour and glory, be vnto thee, O father almightie, world without ende. Amen.

Let vs praye.

AS our sauiour Christe hath commaunded and taught vs, we are bolde to saye. Our father whyche art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be doen in yearth, as it is in heauen. Geue vs this daye our dayly breade. And forgeue vs our trespaces, as wee forgeue them that trespasse agaynst vs. And leade vs not into temptacion.

The aunswere.

But deliuer vs from euill. Amen.

Then shall the priest saye.

The peace of the Lorde be alwaye with you.

The Clerkes.

And with thy spirite.

The Priest.

CHrist our Paschall lambe is offred vp for vs, once for al, when he bare our sinnes on hys body vpon the crosse, for he is the very lambe of God, that taketh away the sinnes of the worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

Here the priest shall turne hym toward those that come to the holy Communion, and shall saye.

YOu that do truly and earnestly repent you of your synnes to almightie God, and be in loue and charitie with your neighbors, and entende to lede a newe life, folowyng the commaundementes of God, and walkyng from henceforth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almightie God, and to his holy church here gathered together in hys name, mekely knelyng vpon your knees.

Then shall thys generall Confession bee made, in the name of al those that are minded to receiue the holy Communion, eyther by one of them, or els by one of the ministers, or by the priest hymselfe, all kneling humbly vpon their knees.

ALmyghtie GOD father of oure Lord Jesus Christ, maker of all thynges, iudge of all men, we knowlege and bewaile our manyfold synnes and wyckednes, whith we from tyme to tyme, most greuously haue committed, by thought, word and dede, agaynst thy diuine maiestie, prouokyng moste iustly thy wrath and indignacion against vs, we do earnestly repent, & be hartely sory for these our misdoinges, the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercye vpon vs, haue mercie vpon vs, moste mercifull father, for thy sonne our Lorde Jesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter, serue and please thee in newnes of life, to the honor and glory of thy name: Through Jesus Christe our Lorde.

Then

Then shall the Priest stande vp, and turnyng himselfe to the people, say thus.

ALmightie GOD our heauenly father, who of his great mercie, hath promysed forgeuenesse of synnes to all them, whiche with hartye repentaunce and true fayth, turne vnto him: haue mercy vpon you, pardon and delyuer you from all youre synnes, confirme and strēgthen you in all goodnes, and bring you to euerlasting lyfe: through Jesus Christ our Lord. Amen.

Then shall the Priest also say.

Heare what comfortable woordes our sauiour Christ sayeth, to all that truely turne to him.

Come vnto me all that trauell and bee heauy laden, and I shall refreshe you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that al that beleue in hym, shoulde not perishe, but haue lyfe euerlasting.

Heare also what saint Paul sayeth.

This is a true saying, and woorthie of all men to bee receiued, that Jesus Christe came into thys worlde to saue sinners.

Heare also what saint John sayeth.

If any man sinne, we haue an aduocate with the father, Jesus Christ the righteous, and he is the propiciation for our sinnes.

Then shall the Priest turnyng him to gods boord knele down, and say in the name of all them, that shall receyue the Communion, this prayer folowing.

WE do not presume to come to this thy table (o mercifull lord) trusting in our owne righteousnes, but in thy manifold & great mercies: we be not woorthie so much as to gather vp the cromes vnder thy table, but thou art the same lorde whose propertie is alwayes to haue mercie: Graunt vs

therfore (gracious lorde) so to eate the fleshe of thy dere sonne Jesus Christ, and to drynke his bloud in these holy Misteries, that we may continually dwell in hym, and he in vs, that oure synfull bodyes may bee made cleane by his body, and our soules washed through hys most precious bloud. Amen.

Then shall the Priest first receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers, if any be there present (that they may bee ready to helpe the chiefe Minister) and after to the people.

And when he deliuereth the Sacramente of the body of Christe, he shall say to euery one these woordes.

The body of our Lorde Jesus Christe whiche was geuen for thee, preserue thy bodye and soule vnto euerlasting lyfe.

And the Minister deliuering the Sacrament of the bloud, and geuing euery one to drinke once and no more, shall say.

The bloud of our Lorde Jesus Christe which was shed for thee, preserue thy bodye and soule vnto euerlasting lyfe.

If there be a Deacon or other Priest, then shal he folow with the Chalice: and as the priest ministreth the Sacrament of the body, so shal he (for more expedicion) minister the Sacrament of the bloud, in fourme before written.

In the Communion tyme the Clarkes shall syng.

vii. O lambe of god that takeste away the sinnes of the worlde: haue mercie vpon vs.

O lambe of god that takeste away the synnes of the worlde: graunt vs thy peace.

Beginning so soone as the Priest doeth receyue the holy Communion: and when the Communion is ended, then shall the Clarkes syng the post Communion.

Sentences of holy scripture, to be sayd or song euery daye one, after the holy Communion, called the post Communion.

If

If any man will folowe me, let him forsake hymselfe, and take vp his crosse, and folowe me. Math.xvi. 1

Whosoeuer shall indure vnto thende, he shalbe saued. Mar.xiii. 2

Praysed be the Lorde god of Israell, for he hath visited and redemed hys people: therefore let vs serue hym all the dayes of our lyfe, in holines and righteousnes accepted before hym. Luc.i. 3

Happie are those seruauntes, whome the Lord (when he cummeth) shall fynde waking. Luc.xii. 4

Be ye readye, for the sonne of manne will come, at an howre when ye thinke not. Luc.xii. 5

The seruaunte that knoweth hys maisters will, and hath not prepared himself, neither hath doen according to his will, shalbe beaten with many stripes. Luc.xii. 6

The howre cummeth and now it is, when true worshippers shall worship the father in spirite and trueth. Iohn.iiii. b ij

Beholde, thou art made whole, sinne no more, lest any worse thing happen vnto thee. Iohn.v. 1

If ye shall continue in my woorde, then are ye my very disciples, and ye shall knowe the truth, and the truth shall make you free. Iohn.viii. 2

While ye haue lighte, beleue on the lyght, that ye may be the children of light. Iohn.xii. 3

He that hath my commaundemētes, and kepeth them, thesame is he that loueth me. Iohn.xiiii. 4

If any man loue me, he will kepe my woorde, and my father will loue hym, and wee will come vnto hym and dwell with hym. Iohn.xiiii. 5

If ye shall byde in me, and my woorde shall abyde in you, ye shall aske what ye will, and it shall bee doen to you. Iohn.xv. 6

Herein is my father glorifyed, that ye beare muche fruite, and become my disciples. Iohn.xv. b ij

This is my commaundement, that you loue together as I haue loued you. Iohn.xv. 1

Roma.viii. If God be on our syde, who can be agaynst vs: which did not spare his owne sonne, but gaue him for vs all.

Rom.viii. Who shall lay any thing to the charge of Goddes chosen: it is GOD that iustifyeth, who is he that can condemne:

Rom.xiii. The nyght is passed, and the day is at hande; let vs therfore cast away the dedes of darkenes, and put on the armour of light.

i.Corin.i. Christe Jesus is made of GOD, vnto vs wisedome, and righteousnes, and sanctifying, and redemption, that (according as it is written) he whiche reioyceth shoulde reioyce in the Lorde.

i.Corin.iii. Knowe ye not that ye are the temple of GOD, and that the spirite of GOD dwelleth in you: if any manne defile the temple of GOD, him shall God destroy.

i.Corin.vi. Ye are derely bought, therfore glorifye God in your bodies, and in your spirites, for they belong to God.

Ephes.v. Be you folowers of God as deare children, and walke in loue, euen as Christe loued vs, and gaue hymselfe for vs an offeryng and a Sacrifyce of a sweete sauoure to God.

Then the Priest shall geue thankes to God, in the name of all them that haue communicated, turning him first to the people, and saying.

The Lorde be with you.
The aunswere.
And with thy spirite.
The priest.
Let vs pray.

ALmightye and euerlyuyng GOD, we moste hartely thanke thee, for that thou hast vouchsafed to feede vs in these holy Misteries, with the spirituall foode of the moste precious body and bloud of thy sonne, our sauiour Jesus Christ, and

haste

hast assured vs (duely receiuing the same) of thy fauour and goodnes toward vs, and that we be very membres incorporate in thy Mistical body, whiche is the blessed company of all faythfull people: and herres through hope of thy euerlasting kingdome, by the merites of the most precious death and passion, of thy deare sonne. We therfore most humbly beseche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy felowship, and doe all suche good woorkes, as thou hast prepared for vs to walke in, through Jesus Christe our Lorde, to whome with thee, and the holy goste, bee all honour and glory, world without ende.

Then the Priest turning hym to the people, shall let them depart with this blessing.

The peace of GOD (whiche passeth all vnderstanding) kepe your hartes and mindes in the knowledge and loue of GOD, and of hys sonne Jesus Christe our lorde. And the blessing of God almightie, the father, the sonne, and the holy goste, be emonges you, and remayne with you alway.

Then the people shall aunswere.

Amen.

Where there are no clerkes, there the Priest shall say al thinges appointed here for them to sing

When the holy Communion is celebrate on the worke day, or in priuate howses: Then may be omitted, the Gloria in excelsis, the Crede, the Homily, and the exhortacion, beginning.

Dearely beloued. &c.

Collectes to bee sayed after the Offertory, when there is no Communion, euery such day one.

ASsist vs mercifully, O Lord, in these our supplications & prayers, and dispose the way of thy seruauntes, toward the attainement of euerlasting saluacion,

saluacyon, that emong all the chaunges and chaunces of thys mortall lyfe, they maye euer bee defended by thy moste gracious and readye helpe: throughe Christe our Lorde. Amen

2 OAlmightie Lorde and euerlyuyng GOD, vouchesafe, we beseche thee, to direct, sanctifye and gouerne, both our heartes and bodies, in the wayes of thy lawes, and in the workes of thy cõmaundementes: that through thy most mightie protection, both here and euer, we may be preserued in body and soule: Through our Lorde and sauiour Jesus Christ. Amen.

3 GRaunt we beseche thee almightie god, that the wordes whiche we haue hearde this day with our outwarde eares, may throughe thy grace, bee so grafted inwardly in our heartes, that they may bring foorth in vs, the fruite of good liuing, to the honour and prayse of thy name: Through Jesus Christe our Lorde. Amen.

4 PReuent vs, O lorde, in all our doinges, with thy moste gracious fauour, and further vs with thy continuall helpe, that in al our woorkes begonne, continued and ended in thee: we may glorifye thy holy name, and finally by thy mercy obteine euerlasting life. Through. &c.

1 ALmightie God, the fountayn of all wisdome, which knowest our necessities beefore we aske, and our ignorannce in asking: we beseche thee to haue compassion vpon our infirmities, and those thynges whiche for our vnwoorthines we dare not, and for our blindnes we can not aske, vouchsaue to geue vs for the woorthines of thy sonne Jesu Christ our Lorde. Amen.

6 ALmightie god, which hast promised to heare the peticions of them that aske in thy sonnes name, we beseche thee mercifully to inclyne thyne eares to vs that haue made nowe our prayers and supplicacions

ons vnto thee, and graunte that those thynges whiche we haue faythfullye asked accordyng to thy will, maye effectually bee obtyned to the releefe of oure necessitye, and to the settyng foorth of thy glorye: Through Jesus Christ our Lorde.

For rayne.

O God heauenly father, whiche by thy sonne Jesu Christ, hast promised to al thē that seke thy kingdom, & the righteousnes therof, al thinges necessary to the bodely sustenaunce: send vs (we beseche thee) in this our necessitie, such moderate rayne and showers, that we may receiue the fruites of the earth, to our comfort and to thy honor: Through Jesus Christ our Lord.

For fayre wether.

O Lorde God, whiche for the sinne of manne, didst once drowne all the worlde, except eight persons, and afterwarde of thy great mercye, didste promise neuer to destroy it so agayn: we hūbly beseche thee, that although we for oure iniquities haue woorthelye deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wilt sende vs suche wether whereby we may receiue the fruites of the earth in due season, and learne both by thy punishment to amende our liues, and by the graunting of our petition, to geue thee prayse and glory: Through Jesu Christ our Lorde.

¶ Upon wednesdaies & frydaies, the English Letany shalbe said or song in all places, after suche forme as is appoynted by the kynges maiesties Iniunccions: Or as is or shal bee otherwyse appoynted by his highnes. And thoughe there be none to cōmunicate with the Prieste, yet these dayes (after the Letany ended) the Priest shall put vpon him a playn Albe or surplesse, with a cope, and say al thinges at the Altar (appoynted to bee sayde at the celebracyon of the lordes supper) vntill after the offertory. And then shall adde one or two of the Collectes afore written, as occasion shall serue by his discrecion. And then turning him to the people shall let them depart, with the accustomed blessing.

And

And the same order shall be vsed all other dayes, whensoeuer the people be customably assembled to pray in the churche, and none disposed to communicate with the Priest.

Lykewyse in Chapelles annexed, and all other places, there shalbe no celebracion of the Lordes supper, except there be some to communicate with the Priest. And in suche Chapelles annexed where ỹ people hath not bene accustomed to pay any holy bread, there they must either make some charitable prouision for the bering of the charges of the Communion, or elles (for receyuyng of the same) resort to theyr Parish Churche.

For auoyding of all matters and occasyon of dyscencyon, it is mete that the breade prepared for the Communion, bee made through all thys realme, after one sort and fashion: that is to say, vnleauened, and rounde, as it was afore, but without all maner of prime, and some thyng more larger and thicker then it was, so that it may be aptly deuided in diuers pieces: and euery one shall be deuided in two pieces, at the leaste, or more, by the discrecion of the minister, and so distributed. And menne muste not thynke lesse to be receyued in parte, then in the whole, but in eache of them the whole body of our sauiour Jesu Christ.

And forsomuche as the Pastours and Curates within thys realme, shal continually fynd at theyr costes and charges in theyr cures, sufficient Breade and Wyne for the holy Communion (as oft as theyr Parishioners shalbe disposed for theyr spiritual comfort to receyue the same) it is therefore ordred, that in recompence of suche costes and charges, the Parishoners of euerye Parishe shall offer euery Sonday, at the tyme of the Offertory, the iuste valour and price of the holy lofe (with all suche money, and other thinges as were woont to be offered with the same) to the vse of theyr Pastours and Curates, and that in suche order and course, as they were woont to fynde and pay the sayd holy lofe.

Also, that the receiuing of the Sacrament of the blessed body and bloud of Christ, may be most agreable to the institucion therof, and to the vsage of the primatiue Churche: In all Cathedrall and Collegiate Churches, there shal alwaies some Communicate with the Prieste that ministreth. And that the same may bre also obserued euery where abrode in the countrey: Some one at the least of that house in euery Parishe, to whome by course after the ordinaunce herein made, it apperteyneth to offer for the charges of the Communiõ, or some other whom they shall prouide to offer for them, shall receiue the holye Communion with the Prieste: the whiche may be the better doen, for that they knowe before, when theyr

their course commeth, and maie therfore dispose theselues to the worthie receiuyng of the Sacramente. And with hym or them who doeth so offre the charges of the Communion: all other, who be then Godly disposed thereunto, shall lykewyse receiue the Communion. And by this meanes the Minister hauyng alwaies some to communicate with him, maie accordingly solempnise so high and holy misteries, with all the suffrages and due order appoynted for the same. And the Priest on the weke date, shall forbeare to celebrate the Communion, excepte he haue some that will communicate with hym.

Furthermore, euery man and womā to be bound to heare and be at the diuine seruice, in the Parishe churche where they be resident, and there with deuout prayer, or Godlye silence and meditacion, to occupie themselues. There to paie their dueties, to communicate once in the yeare at the least, and there to receyue, and take all other Sacramentes and rites, in this booke appoynted. And whosoeuer willyngly vpon no iust cause, doeth absent themselues, or doeth vngodly in the Parishe churche occupie thēselues: vpon proffe therof, by the Ecclesiasticall lawes of the Realme to bee excommunicate, or suffre other punishement, as shall to the Ecclesiastical iudge (accordyng to his discrecion) seme conuenient.

And although it bee redde in aunciente writers, that the people many yeares past, receiued at the priestes hādes, the Sacrament of the body of Christ in theyr owne handes, and no commaundemēt of Christ to the contrary: yet forasmuche as they many tymes conueyghed thesame secretelye awaye, kept it with them, and diuersly abused it to superstition and wickednes: lest any suche thyng hereafter should be attempted, and that an vniformitie might be vsed, throughoute the whole Realme: it is thought conuenient the people commōly receiue the Sacramēt of Christes body, in their mouthes, at the Priestes hande.

The Letany and Suffrages.

O God the father of heauen: haue mercy vpon vs miserable synners.

O God the father of heauen: haue mercy vpon vs miserable sinners.

O God the sonne, redemer of the worlde: haue mercy vpon vs miserable sinners.

O God the sonne, redemer of the worlde: haue mercy vpon vs miserable sinners.

O God the holy ghoste, procedyng from the father and the sonne: haue mercy vpon vs miserable sinners.

O God the holy ghost, procedyng from the father and the sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercye vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercye vpon vs miserable sinners.

Remember not lorde, our offences, nor the offences of our forefathers, neither take thou vengeaunce of our sinnes: spare vs good lord, spare thy people, whom thou hast redemed with thy moost precious bloude, and be not angry with vs for euer:

Spare vs good Lorde.

From al euill and mischiefe, from synne, from the craftes and assaultes of the deuyll, from thy wrathe, and from euerlastyng damnation.

Good lorde deliuer vs.

From blyndnes of heart, from pryde, vainglory, and hypocrisy, from enuy, hatred, and malice, and al vncharitablenes:

Good lorde deliuer vs.

From fornication, and all other deadlye synne, and from al the deceytes of the worlde, the flesshe, and the deuill:

Good lorde deliuer vs.

From lightning and tempest, from plage, pestilence and famine, from battaile and murther, & from sodain death:

Good lorde deliuer vs.

From all sedicion and priuye conspiracie, from the tyrannye of the bishop of Rome & all his detestable enormities, from al falle doctrine and herisy, from hardnes of heart, and contempte of thy word and commaundemente:

Good lorde deliuer vs.

By the mistery of thy holy incarnacion, by thy holy Natiuitie and Circumcision, by thy Baptisme, fastyng and temptacion:

Good lorde deliuer vs.

By thyne agony and bloudy sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrecciō and ascencion, by the cōming of the holy goste:

Good lorde deliuer vs.

In all tyme of our tribulacion, in all time of our wealth, in the houre of death, in the daye of iudgement:

Good lorde deliuer vs.

We synners do beseche thee to heare vs (O Lorde God) and that it maye please thee to rule and gouerne thy holy Churche vniuersall in the right waye:

We beseche thee to heare vs good lorde.

That it maye please thee to kepe Edward the.vi. thy seruaunt our kyng and gouernour:

We beseche thee to heare vs good lorde.

That it maye please thee to rule his heart in thy faythe, feare, and loue, that he maye alwayes haue affiaunce in thee, and euer seke thy honour and glory:

We beseche thee to heare vs good lorde.

That it maye please thee to be his defendour and keper, geuyng hym the victorye ouer all his enemyes:

We beseche thee to heare vs good lorde.

That it maye please thee to illuminate all Bishops, pastours & ministers of the churche, with true knowlege and vnderstandyng of thy word, and that bothe by theyr preachyng and liuing, they maye set it foorth and shewe it accordyngly:

Suffrages.

We beseche thee to heare vs good lorde.

That it may please thee to endue the Lordes of the counsaile, and all the nobilitie, with grace, wisedome, and vnderstandyng:

We beseche thee to heare vs good lorde.

That it may please thee to bless and kepe the magistrates, geuyng them grace to execute iustice, and to mayntayne trueth:

We beseche thee to heare vs good lorde.

That it may please thee to bless and kepe al thy people:

We beseche thee to heare vs good lorde.

That it may please thee to geue to all nations vnitie peace and concorde:

We beseche thee to heare vs good lorde.

That it may please thee to geue vs an heart to loue and dread thee, and diligently to lyue after thy commaundementes:

We beseche thee to heare vs good lorde.

That it may please thee to geue all thy people increase of grace, to heare mekely thy worde, & to receyue it with pure affection, & to bryng forth the fruites of the spirite:

We beseche thee to heare vs good lorde.

That it may please thee to bryng into the way of trueth all suche as haue erred and are deceyued:

We beseche thee to heare vs good lorde.

That it may please thee to strengthen suche as do stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Sathan vnder our feete:

We beseche thee to heare vs good lorde.

That it may please thee to succoure, helpe, and comfort all that be in daunger, necessitie and tribulacion:

We beseche thee to heare vs good lorde.

That it may please thee to preserue all that trauayle by lande or by water, all women labouryng of chylde, all sicke persons and yong chyldren, and to shewe thy pytie

vpon all prisoners and captyues:

We beseche thee to heare vs good lorde.

That it may please thee to defende and prouide for the fatherles children and wyddowes, and all that be desolate and oppressed:

We beseche thee to heare vs good lorde.

That it may please thee to haue mercy vpon all menne:

We beseche thee to heare vs good lorde.

That it may please thee to forgeue our enemies, persecutours and sclaunderers, and to turne their heartes:

We beseche thee to heare vs good lorde.

That it may please thee to geue and preserue to our vse the kyndly fruytes of the earth, so as in due tyme we may enioy them:

We beseche thee to heare vs good lorde.

That it may please thee to geue vs true repentaunce, to forgeue vs all our synnes, negligentes and ignoraunces, and to endue vs with the grace of thy holy spirite, to amende our lyues according to thy holy worde:

We beseche thee to heare vs good lorde.

Sonne of God: we beseche thee to heare vs.

Sonne of God: we beseche thee to heare vs.

O lãbe of God, that takest away the sinnes of the world.

Graunt vs thy peace.

O lãbe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christe heare vs.

O Christe heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vs.

Christe haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. *with the residue of the Pater noster.*

And

And leade vs not into temptacion.

But deliuer vs from euyll.

The versicle.

O Lorde, deale not with vs after our synnes.

The aunswere.

Neither reward vs after our iniquities.

Let vs praye.

O God mercifull father, that despisest not the syghyng of a contrite heart, nor the desire of such as be sorowfull, mercifully assyste our prayers, that we make before the in all our troubles and aduersities, when soeuer they oppresse vs: And graciously heare vs, that those euyls, whiche the crafte and subtiltie of the deuyll or man worketh against vs, be brought to nought, and by the prouidence of thy goodnes, they maye be dysperced, that we thy seruauntes, beyng hurte by no persecutions, maye euermore geue thãkes vnto thee, in thy holy churche, thorough Jesu Christe our Lorde.

O Lorde, aryse, helpe vs, and deliuer vs for thy names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou dyddest in theyr dayes, and in the olde tyme before them.

O Lorde, aryse, helpe vs, and deliuer vs for thy honour.

Glory be to the father, the sonne, and to the holy ghoste, as it was in the begynning, is nowe, and euer shall be worlde without ende. Amen.

From our enemies defende vs O Chryste.

Graciously loke vpon our afflyctions.

Pytifully beholde the sorowes of our heart.

Mercifully forgeue the symnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchsafe to here vs Christe.

Graciously heare, vs O Christ.

Graciously heare vs, O lord Christ.

The

The Suffrages.

The verticle.

O Lorde, let thy mercy be shewed vpon vs.

The Aunswere.

As we do put our truste in thee.

Let vs praye.

WE humbly beseche thee, O father, mercifully to loke vpon our infirmities, and for the glory of thy name sake, turne from vs all those euilles that we moste righteously haue deserued: and graunte that in all oure troubles we maye put our whole trust and confidence in thy mercy, and euermore serue thee in purenes of liuyng, to thy honour and glory: through our onely mediator and aduocate Jesus Christ our Lorde. Amen.

ALmightie god, whiche hast geuen vs grace at this tyme with one accorde to make our commune supplications vnto thee, and doest promise, that whan two or three bee gathered in thy name, thou wylt graunt theyr requestes: fulfill now, O lorde, the desires and petitions of thy seruauntes, as maye bee moste expediente for them, grauntyng vs in this worlde knowlege of thy trueth, and in the worlde to come lyfe euerlasting.
Amen.

OF THE ADMINI-

stracion of publyke Baptisme to be vsed in the Churche.

IT appeareth by aūcient wryters, that the Sacramente of Baptisme in the olde tyme was not commonly ministred but at two tymes in the yeare, at Easter and whytsontyde, at whiche tymes it was openly mynistred in the presence of all the congregacion: whiche custome (now beeyng growen out of vse) although it cannot for many considerations be wel restored again, yet it is thought good to folowe thesame as nere as conueniently maye be: Wherfore the people are to bee admonished, that it is moste conueniente that baptisme shoulde not be ministred but vpon Sondayes and other holy dayes, when the moste numbre of people maye come together. As well for that the congregacion there presente may testifie the receyuyng of them, that be newly baptysed, into the noumbre of Christes Churche, as also because in the Baptisme of Infantes, euery manne presente maye be put in remembraunce of his owne profession made to God in his Baptisme. For whiche cause also it is expediente that Baptisme be ministred in the Englishe tounge. Neuertheles (yf necessitie so requyre) children ought at all tymes to be baptised, eyther at the churche or els at home.

When there are childzen to be Baptised vpon the Sonday, oz holy daye, the parentes shall geue knowledge ouer nyght oz in the mozning, afoze the beginning of Mattens to the curate. And then the Godfathers, Godmothers, and people, with the childzen muste be ready at the Church doze, either immediatly afoze the laste Canticle at Mattens, oz els immediatly afoze the last Canticle at Euensong, as the Curate by his discrecion shall appoynte. And then standyng there, the pzieste shall aske whether the chyldzen be baptised oz no. If they aunswere. No. Then shall the pzieste saye thus.

DEare beloued, fozasmuche as all men bee conceyued and bozne in sinne, and that no manne bozne in synne, can entre into the kingdom of God (except he be regenerate, and bozne a newe of water, and the holy ghost) I beseche you to call vpon God the father through our Lozd Jesus Christ, that of his bounteoule mercy he wil graunt to these childzen that thing, which by nature they cannot haue, that is to saye, they may be baptised with the holy ghost, and receyued into Christes holy Church, and be made lyuely membzes of the same.

Then the pzieste shall saye.

Let vs pzaye.

ALmyghtie and euerlastyng God, whiche of thy iustice dydest destroy by fluddes of water the whole wozlde foz synne, excepte. viii. persones, whome of thy mercy (the same tyme) thou didest saue in the Arke: And when thou didest dzowne in the read sea wycked kyng Pharao with al his armie, yet (at the same time) thou didest leade thy people the chyldzen of Jsrael safely through the myddes therof: wherby thou didest fygure the washyng of thy holy Baptisme: And by the Baptisme of thy

thy welbeloued sonne Jesus Christe, thou dydest sanctifie the fludde Jordan, and al other waters to this misticall washing away of synne: we beseche thee (for thy infinite mercies) that thou wilt mercifully looke vpon these children, & sanctifie thē with thy holy goste, that by this holesome lauer of regeneration, whatsoeuer synne is in them, may be washed cleane away, that they being deliuered from thy wrathe, may be receiued into tharke of Christes churche, and so saued from perysshyng: and beeyng feruente in spirite, stedfaste in fayth, ioyfull through hope, rooted in charitie, maye euer serue thee: And finally attayne to euerlastyng lyfe, with all thy holy and chosen people. This graunte vs we beseche the for Jesus Christes sake our Lorde. Amen.

¶ Here shall the preest aske what shall be the name of the childe, and when the Godfathers and Godmothers haue tolde the name, then shall he make a crosse vpon the childes forehead and breste, saying.

¶ N. Receyue the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not be ashamed to confesse thy fayth in Christe crucifyed, and manfully to fyght vnder his banner against synne, the worlde, and the deuill, and to continewe his faythfull soldiour and seruaunt vnto thy lyfes ende. Amen.

And this he shall doe and saye to as many children as bee present to be Baptised, one after an other.

Let vs praye.

ALmyghtie and immortall God, the ayde of all that nede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: we call vpon thee for these infantes, that they cummyng to thy holy Baptisme, may receyue remission of theyr sinnes, by spirituall regeneration. Receyue them (o Lorde) as thou haste promysed by thy welbeloued sonne, saying: Aske, & you

shall haue: seke, and you shall fynde: knocke and it shal be opened vnto you. So geue nowe vnto vs that aske: Lette vs that seke, fynde: open thy gate vnto vs that knocke: that these infantes maye enioy the euerlastyng benediccion of thy heauenly washing, and may come to the eternall kyngdome, whiche thou haste promysed, by Christe our Lorde. Amen.

Then let the preest lokyng vpon the chyldren, saye.

I Commaũde thee, vncleane spirite, in the name of the father, of the sonne, and of the holy ghost, that thou come out, and departe from these infantes, whom our Lord Jesus Christe hath vouchesaued, to call to his holy Baptisme, to be made membres of his body, and of his holy congregacion. Therfore thou cursed spirite, remembre thy sentence, remembre thy iudgemente, remembre the daye to be at hande, wherin thou shalt burne in fyre euerlasting, prepared for the and thy Angels. And presume not hereafter to exercise any tyrannye towarde these infantes, whom Christe hathe bought with his precious bloud, and by this his holy Baptisme calleth to be of his flocke.

Then shall the preest saye.

The Lorde be with you.

The people

And with thy spirite.

The Ministter.

Heare nowe the gospell written by S. Marke.

Marke. x

AT a certayne tyme they brought children to Christe that he should touche them, and hys disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayed vnto them: Suffre lytle children to come vnto me, and forbyd them not: for to suche belongeth the kyngdom of God. Verely I say vnto you: whosoeuer doeth not receyue the kyngdom of God, as a lytle childe: he shall not entre therin. And when he had taken them vp in his armes: he put his handes vpon them, and blessed them.

After

After the gospell is red, the minister shall make this breefe exhortacion vpon the woordes of the gospell.

FRendes you heare in this gospell the woordes of our Sauiour Christe, that he commaunded the children to be brought vnto him: howe he blamed those that would haue kept them from hym: howe he exhorteth all men to folowe theyr innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared his good wyll towarde them. For he embraced thē in his armes, he layed his handes vpon them, and blessed them: doubte ye not therfore, but earnestly beleue, that he wyll lykewyse fauourably receyue these present infantes, that he wyll embrace them, with the armes of his mercy, that he wyll geue vnto them the blessyng of eternall lyfe: and make them partakers of his euerlasting kingdome. Wherfore we beyng thus perswaded of the good wyll of our heauenly father towarde these infantes, declared by his sonne Jesus Christe: And nothyng doubtyng but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy baptisme: let vs faythfully and deuoutly geue thankes vnto him: And say the prayer which the Lord himselfe taught. And in declaracion of our fayth, let vs also recyte the articles conteyned in our Crede.

Here the minister with the Godfathers Godmothers, and people presente, shall saye.

Our father whiche art in heauen, halowed bee thy name. &c.

And then shall saye openly.

I beleue in God the father almightie. &c.

The priest shall adde also this prayer.

ALmightie and euerlastyng God, heauenly father, we geue the humble thankes, that thou haste vouchesaued to call vs to knowledge of thy grace, and fayth in thee: Increase and confyrme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they may be borne agayne, and be made heyres of euerlasting saluacion, through our Lord

Jesus Christ: who lyueth and reigneth with thee and the holy spirite, nowe and for euer. Amen.

Then let the priest take one of the children by the right hande, thother being brought after him. And cũming into the Churche towarde the fonte, saye.

THe Lorde vouchesafe to receyue you into his holy housholde, and to kepe and gouerne you alwaye in thesame, that you may haue euerlasting lyfe. Amen.

Then standyng at the fonte the priest shall speake to the Godfathers and Godmothers, on this wyse.

WElbeloued frendes, ye haue brought these childrẽ here to bee Baptized, ye haue prayed that our Lorde Jesus Christ would vouchsafe to receyue them, to lay his handes vpon them, to blesse them, to release them of theyr sinnes, to geue them the kyngdome of heauen, and euerlastyng life. Ye haue heard also that our Lorde Jesus Christe hath promysed in his gospel, to graunte all these thynges that ye haue prayed for: whiche promyse he for his parte, will moste suerly kepe and performe. Wherfore after this promyse made by Christe, these infantes muste also faythfully for theyr parte promise by you, that be theyr sureties, that they wyll forsake the deuyll and all his workes, and constantly beleue Gods holy woorde, and obediently kepe his commaundementes.

Then shall the priest demaunde of the childe (whiche shalbe first Baptized) these questiõs folowing: first naming the childe, and saying.

N. Doest thou forsake the deuill and all his workes:

Aunswere.

I forsake them.

Minister.

Doest thou forsake the vaine pompe, and glory of the worlde, with all the couetouse desyres of thesame:

Aunswere.

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the flesh, so that thou wilt not folowe, nor be ledde by them:

Aunswere

Aunswere.

I forsake them.

Minister.

Doest thou beleue in God the father almyghtie, maker of heauen and earth?

Aunswere.

I beleue.

Minister.

Doest thou beleue in Jesus Christe his only begotten sonne our Lorde, and that he was conceyued by the holy goste, borne of the virgin Mary, that he suffered vnder Poncius Pilate, was crucified, dead, and buryed, that he went downe into hell, and also dyd ryse agayne the thyrde daye: that he ascended into heauen, and sitteth on the ryghthande of God the father almighty: And from thence shall come agayne at the ende of the worlde, to iudge the quicke and the dead: Doest thou beleue this?

Aunswere.

I beleue

Minister.

Doest thou beleue in the holy goste, the holy Catholike Churche, the cõmunió of Sainctes, remissió of Sinnes, resurreccion of the flesshe, & euerlastyng lyfe after death?

Aunswere.

I beleue.

Minister.

What doest thou desyre?

Aunswere.

Baptisme.

Minister.

Wilt thou be Baptized?

Aunswere.

I wyll.

Then the prieste shall take the childe in his handes, and aske the name. And naming the childe, shall dyppe it in the water thryse. First dypping the ryghtsyde: Seconde the left syde: The thyrde tyme dippyng the face towarde the fonte: So it be discretly and warely done, saying.

N. I Baptize thee in the name of the father, and of the sonne, and of the holy goste. Amen.

And if the childe be weake, it shall suffice to powre water vpon it, saying the foresayed woordes. N. I Baptize thee. &c. Then the Godfathers and Godmothers shall take and lay theyr handes vpon the childe, and the minister shall put vpon him his white vesture, commonly called the Crisome: And saye.

TAke this white vesture for a token of the innocencie, whiche by Gods grace in this holy sacramente of Baptisme, is geuen vnto thee: & for a signe wherby thou art admonished, so long as thou lyuest, to geue thy selfe to innocencie of liuing, that after this transitorye lyfe, thou mayst be partaker of the lyfe euerlasting. Amen.

Then the priest shall annoynt the infant vpon the head, saying.

ALmighty God the father of our lorde Jesus Christ, who hath regenerate thee by water and the holy goste, and hath geuen vnto thee remission of al thy sinnes: he vouchsaue to annoynte thee with the vnction of his holy spirite, and bryng thee to the inheritaunce of euerlasting lyfe. Amen.

When there are many to be Baptized, this order of demaunding, Baptizing, puttyng on the Crysome, and enoyntyng, shalbe vsed seuerally with euery childe. Those that be firste Baptized departing from the fonte, and remaynyng in some conueniente place within the Churche, vntill all be Baptyzed. At the laste ende, the priest calling the Godfathers and Godmothers together: shall saye this shorte exhortacion folowing.

FOrasmuch as these children haue promised by you to forsake the deuill and al his workes, to beleue in God, and to serue him: you must remember that it is your partes and duetie, to see that these infantes be taught, so soone as they shalbe able to learne, what a solemne vowe, promyse, and profession, they haue made by you. And that they maye knowe these thynges the better: ye shall call vpon them to heare sermons, and chiefly you shal prouide that thei may learne the Crede, the Lordes prayer, and the ten commaundementes in thenglishe tounge: and all other thinges, which a christian manne ought to knowe & beleue to his soules health. And that these children may be vertuously brought vp to leade a godly & christiã life: remẽbring alwayes that Baptisme doeth represent vnto vs our professiõ, which is to folow theram-

therample of our Sauiour Christe, and to be made lyke vnto him, that as he dyed & rose againe for vs: so should we (whiche are Baptised) dye from synne, and ryse agayne vnto righteousnesse, continually mortifying all our euyll and corrupte affections, and dayly procedyng in all vertue and godlynesse of lyuyng.

The ministet shall commaunde that the Crisomes be brought to the churche and delyuered to the preistes after the accustomed maner, at the purificacion of the mother of euery chylde. And that the children be brought to the Bushop to bee confirmed of hym, so soone as they can saye in theyr vulgare tounge the articles of the fayth, the Lordes prayer, and the ten commaūdementes, and be further instructed in the Cathechisme, set furth for that purpose, accordingly as it is there expressed.

And so lette the congregacion departe in the name of the Lorde.

✠ Note that yf the numbre of children to be Baptised, and multitude of people presente bee so great that they cannot conueniently stand at the Churche doore: then let them stand within the Churche in some conuenient place, nygh vnto the Churche doore: And there all thynges be sayed and done, appoynted to be sayed and done at the Churche doore.

Baptised in priuate houses in tyme of necessitie.

* The pastours and curates shall oft admonyshe the people, that they differ not the Baptisme of infantes any longer then the Sondaye, or other holy daye, nexte after the chylde bee borne, onlesse vpon a great & reasonable cause declared to the curate and by hym approued.

And also they shal warne them that without great cause, and necessitie, they Baptise not children at home in theyr houses. And when great nede shall compell them so to doe, that then they minister it on this fashion.

First let them that be present cal vpon God for his grace, and saye the Lordes prayer, yf the tyme will suffre. And then one of them shal name the childe, and dippe him in the water, or poure water vpon him, saying these woordes.

¶ N. I Baptise the in the name of the father, and of the sonne, and of the holy ghoste. Amen.

And let them not doubt, but that the child so Baptised, is lawfully and sufficiently Baptised, and ought not to be Baptised againe, in the Churche. But yet neuertheless, if the childe whiche is after this sorte Baptised, doe afterwarde lyue: it is expedient that he be brought into the Churche, to thentente the priestemaye examine and trye, whether the childe be lawfully Baptised or no. And yf those that bryng any childe to the Churche doe aunswere that he is alreadye Baptised: Then shall the priest examin them, further.

By whom the childe was Baptised:
Who was present when the childe was baptised:
Whether they called vpon God for grace and succoure in that necessitie:
With what thyng, or what matter they dyd Baptise the childe:
With what woordes the childe was Baptised:
Whether they thinke the childe to be lawfully and perfectly Baptised:

And if the ministers shall proue by the aunswers of suche as brought the childe that all thynges were done, as they ought to be: Then shall not he christen the childe agayne, but shall receyue hym, as one of the flocke of the true christian people, saying thus.

I Certifie you, that in this case ye haue doen wel and according vnto due ordre concerning the baptising of this child, which being borne in original synne and in the wrathe of God, is nowe by the lauer of regeneration in Baptisme made the childe of God and heire of euerlastyng life: for oure Lorde Jesus Christe doeth not denye hys grace and mercie vnto such infantes, but most louingly doeth call them vnto him. As the holy ghospell doeth witnesse to our coumforte on this wyse.

IN a certaine time thei brought children vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayed vnto them: Suffre lytle chyldren to come vnto me, and forbidde them not, for to suche belongeth the kingdome of God. Verely I saye vnto you, whosoeuer doeth not receyue the kingdom of God as a lytle chylde, he shall not enter therin. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them. Marke. x

After the ghospell is read: the minister shall make this exhortacion vpon the woordes of the ghospell.

FRendes ye heare in this ghospell the woordes of our Saueoure Christ, that he cõmaunded the children to be brought vnto him, how he blamed those that would haue kept them from hym, howe he exhorted all men to folowe their innocencie: Ye perceiue how by his outward gesture and dede he declared his good wyll towarde them, for he enbraced them in his armes,

he

he layed his handes vpon them & blessed them. Doubt you not therfore, but earnestly beleue, that he hath lykewyse fauourably receyued this presente infante, that he hath enbraced him with the armes of his mercy, that he hath geuen vnto him the blessing of eternal lyfe, and made him partaker of his euerlasting kingdom. Wherfore we beyng thus persuaded of the good will of oure heauenly father, declared by his sonne Jesus Christ towardes this infante: Let vs faythfully and deuoutly geue thankes vnto him, and saye the prayer whiche the Lorde himselfe taught, and in declaracion of our fayth, let vs also recyte the articles conteined in our Crede.

Here the ministre with the Godfathers and Godmothers shall saye.

OUr father whiche arte in heauen, halowed be thy name. &c.

Then shall they saye the Crede, and then the prieste shall demaunde the name of the childe, whiche beyng by the Godfathers & Godmothers pronounced, the minister shall saye.

N. Doest thou forsake the deuill and all his workes?

Aunswere.

I forsake them.

Minister.

Doest thou forsake the vaine pompe and glory of the worlde, with all the couetous desyres of the same?

Aunswere.

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the flesh, so that thou wilt not folowe and be led by them?

Aunswere.

I forsake them.

Minister.

Doest thou beleue in God the father almyghtie, maker of heauen and yearth?

Aunswere.

Aunswere.

I beleue.

Minister.

Doest thou beleue in Jesus Christe hys onely begotten sonne our lorde, and that he was conceyued by the holy Goste, borne of the virgin Marie, that he suffered vnder Pontius Pilate, was crucifyed, dead and buried, that he went downe into hel, and also did arise againe the third day, that he ascended into heauen, & sitteth on the righte hande of god the father almightie: And from thence shal come agayn at the ende of the world to iudge the quicke and the dead, doest thou beleue thus?

Aunswere.

I beleue.

Minister.

Doest thou beleue in the holy goste, the holy catholyke Churche, the Communion of Saintes, Remission of sinnes, Resurrecti̅o of the flesh, & euerlasting life after deth?

Aunswere.

I beleue.

Then the minister shal put the white vesture commonly called the Crysome, vpon the childe, saying.

TAke thys whyte vesture for a token of the innocencie whiche by goddes grace in the holy sacramente of baptysme is geuen vnto thee, and for a signe wherby thou art admonished so lo̅g as thou shalt lyue, to geue thy selfe to innocencye of liuyng, that after this transitory life, thou maiest be partaker of the life euerlasting. Amen.

Let vs pray.

ALmightie & euerlasting god heauenly father, wee geue thee humble thankes that thou hast vouchesafed to cal vs to the knowlege of thy grace, and faith in thee: Increase and confirme this fayth in vs euermore: Geue thy holy spirite to this infant, that he being borne agayne, and beeing made heyre of euerlasting saluacion through our lord Jesus Christ, may co̅tinue thy seruaũt, and attein thy promises through the same our lorde Je-

lus Christe thy sonne, who liueth & reigneth with the in vnitie of the same holy spirite euerlastinglye. Amen.

Then shall the minister make this exhortacion, to the Godfathers, and Godmothers.

FOr asmuche as this childe hath promised by you to forsake the deuil and al his workes, to beleue in god, & to serue him, you must remember that it is your partes and duetie to see that this infant be taught so sone as he shalbe able to learne, what a solemne vowe, promise, and profession he hath made by you, and that he may know these thinges the better, ye shall call vpon hym to heare sermons: And chiefly ye shal prouide that he may learne the Crede, the Lordes prayer, and the ten commaundementes in the englisth tong, and al other thinges which a christian man ought to know and beleue to his soules health, and that this childe may bee vertuously brought vp, to leade a godly and a christian life. Remembring alway that baptisme doeth represent vnto vs our profession, which is to folow therample of our sauiour Christe, and to be made like vnto him, that as he died and rose again for vs: so should we whiche are baptized, dye from sin, and ryse againe vnto righteousnes, continually mortifying al our euil & corrupt affections, and dayly proceding in al vertue and godlines of liuing.

&c. As in publike Baptisme.

¶ But if they which bring the infantes to the church, do make an vncertain answere to the priestes questions, and say that they can not tel what they thought, did, or sayde in that great feare and trouble of mynde? (as oftentymes it chaunseth) Then let the priest Baptize him in forme aboue written, concernyng publyke Baptisme, sauyng that at the dyppyng of the childe in the fonte, he shall vse this forme of woordes.

IF thou be not Baptized already? N. I Baptize thee in the name of the father, and of the sonne, and of the holy goste. Amen.

The water in the fonte shalbe chaunged euery moneth once at the leste, and afore any child be Baptized in the water so chaunged, the priest shall say at the font these prayers folowing.

O moste

O moste mercifull god oure sauioure Jesu Christ, who hast ordeyned the element of water for the regeneracio of thy faythful people, vpon whom beyng baptised in the riuer of Jordane, the holye ghoste came down in the likenesse of a doue: Sende down we beseche thee thesame thy holye spirite to assiste vs, and to bee present at this our inuocation of thy holy name: Sanctifie + this fountaine of baptisme, thou that art the sanctifier of al thynges, that by the power of thy worde, all those that shall be baptized therein, maye be spiritually regenerated, and made the children of euerlasting adoption. Amen.

O mercifull God, graunte that the olde Adam, in them that shalbe baptized in this fountayne, maye so be buried, that the newe man may be raised vp agayne. Amen.

Graunt that all carnal affeccions maie die in them: and that all thynges belongyng to the spirite maye liue and growe in them. Amen.

Graunt to all them which at this fountayne forsake the deuill and all his workes: that they maye haue power & strength to haue victorye and to triumph againste hym, the worlde and the flesh. Amen.

Whosoeuer shal confesse the, o lorde: recognise him also in thy kingdome. Amen.

Graunt that al sinne & vice here maie bee so extinct: that thei neuer haue power to raigne in thy seruaūtes. Amē.

Graunte that whosoeuer here shall begynne to be of thy flocke: maie euermore continue in thesame. Amen.

Graunt that all they which for thy sake in this life doe denie and forsake themselfes: may winne and purchase thee (o lord) which art euerlasting treasure. Amen.

Graunt that whosoeuer is here dedicated to thee by our office & ministerie: maye also bee endewed with heauenly vertues, & euerlastinglye rewarded through thy mercie, O Blessed lorde God, who doest liue and gouerne al thinges world without ende. Amen.

The Lorde be with you.

Answere.

And with thy spirite.

ALmightye euerliuing God, whose moste derely beloued sonne Jesus Christe, for the forgeuenesse of our sinnes did shead out of his moste precious side bothe water and bloude, and gaue commaundemente to his disciples that they shoulde goe teache all nations, and baptise them in the name of the father, the sonne, and the holye ghoste: Regarde we beseche thee, the supplications of thy congregacion, and graunte that all thy seruauntes which shall bee baptized in this water prepared for the mynystracion of thy holy sacrament, maye receiue the fulnesse of thy grace, and euer remaine in the noũbre of thy faithful, and elect childrẽ, through Jesus Christ our Lord.

Confirmacion

CONFIRMACION

Wherin is contained a Cathechisme for children.

TO thende that confirmacion may be ministred to the more edifying of suche as shall receiue it (according to Saint Paules doctrine, who teacheth that all thynges should be doen in the churche to the edificacion of the same) it is thought good that none hereafter shall be confirmed, but suche as can say in theyr mother tong, the articles of the faith the lordes prayer, and the tenne commaundementes: And can also aunswere to suche questions of this shorte Cathechisme, as the Bushop (or suche as he shall appointe) shall by his discrecion appose them in. And this order is most conuenient to be obserued for diuers considerations.

¶ First because that whan children come to the yeres of discrecion and haue learned what theyr Godfathers and Godmothers promised for them in Baptisme, they may then theselfes with their owne mouth and with theyr owne consent, openly before the churche, ratifie and confesse the same, and also promise that by the grace of God, they will euermore endeuour themselues faithfully to obserue and kepe such thinges, as they by theyr owne mouth and confession haue assented vnto.

¶ Secondly, for asmuch as confirmacion is ministred to them that be Baptised, that by imposicion of handes, and praier they may receiue strength and defence against all temptacions to sin, and the assautes of the worlde, and the deuill: it is most mete to be ministred, when children come to that age, that partly by the frayltie of theyr owne flesche, partly by the assautes of the world and the deuil, they begin to be in daungier to fall into sinne.

¶ Thirdly, for that it is agreeable with the vsage of the churche in tymes past, wherby it was ordeined that confirmacion should bee ministred to them that were of perfecte age, that they beyng instructed in Christes religion, should openly professe theyr owne fayth, and promise to be obedient vnto the will of God.

¶ And that no manne shall thynke that anye detrimente shall come to children by differryng of theyr confirmacion: he shall knowe for trueth, that it is certayn by Goddes woorde, that children beeyng Baptized (if they departe out of thys lyfe in theyr infancie) are vndoubtedly saued.

A CATHECHISME

that is to say, an instruction to bee learned of euery childe, before he be brought to be confirmed of the Bushop.

Question.

What is your name?

Aunswere.

N. or M.

Question.

Who gaue you this name?

Aunswere.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christe, the childe of God, and an inheritour of the kingdome of heauen.

Question.

What did your Godfathers & Godmothers then for you?

Aunswere.

They did promise and bowe three thinges in my name. First, that I should forsake the deuil and all his workes and pompes, the vanities of the wicked worlde, and all the sinnefull lustes of the flesshe. Secondly, that I should beleue all the articles of the Christian fayth. And thirdly, that I should kepe Goddes holy will and commaundementes, and walke in the same al the daies of my life.

Question.

Dooest thou not thinke that thou arte bound to beleue, and to doe as they haue promised for thee?

Aunswere.

Yes

Yes verely. And by Gods helpe so I wil. And I hartily thanke our heauenlye father, that he hath called me to thys state of saluacion, through Jesus Christe our sauiour. And I pray God to geue me hys grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy belieke.

Aunswere.

I Beleue in God the father almightie, maker of heauen and earth. And in Jesus Christ his only sonne our lord. Whiche was conceiued by the holy goste, borne of the virgin Marie. Suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hel. The third day he rose agayn from the dead. He ascended into heauen, and sitteth on the right hande of God the father almightie. From thence shal he come to iudge the quicke & the dead. I beleue in the holye goste. The holye catholike church. The communion of saintes. The forgeuenes of sinnes. The resurrection of the bodie. And the lyfe euerlasting. Amen.

Question.

What dooest thou chiefely learne in these articles of thy belieke?

Aunswere.

Firste, I learne to beleue in God the father, who hath made me and all the worlde.

Secondely, in God the sonne, who hath redemed me and all mankinde.

Thirdly, in god the holy goste, who sanctifyeth me, and all the electe people of god.

Question.

You sayde that your Godfathers and Godmothers dyd promyse for you that ye should kepe Goddes commaundementes. Tell me how many there bee.

Aunswere,

Aunswere.

Tenne.

Question.

Whiche be they?

Aunswere

Thou shalte haue none other Gods but me.

ii. Thou shalte not make to thy selfe anye grauen image, nor the likenesse of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them, nor wurship them.

iii. Thou shalt not take the name of the lord thy God in vayne.

iiii. Remember that thou kepe holy the Sabboth day.

v. Honor thy father and thy mother.

vi. Thou shalt doe no murdre.

vii. Thou shalt not commit adultry.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neighbour.

x. Thou shalt not couet thy neighbours wife, nor his seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What dooest thou chiefely learne by these commaundementes?

Aunswere.

I learne two thinges. My duetie towardes god, and my duetie towardes my neighbour.

Question.

What is thy duetie towardes god?

Aunswere.

My duetie towardes God is, to beleue in him. To feare him. And to loue him with al my hart, with al my mind, with al my soule, and with all my strength. To wurship him. To geue him thankes. To put my whole truste in hym. To call vpon him. To honor his holy name and his word, and to serue him truely al the daies of my life.

Question.

Question.

What is thy dutie towardes thy neighboure?

Answere.

My duetie towardes my neighbour is: to loue hym as my selfe. And to do to al men as I would they should do to me. To lout, honour, and succoure my father and mother. To honour and obey the kyng, and his ministers. To submitte myselfe to al my gouernours, teachers, spirituall pastours, and maisters. To order myselfe lowlye and reuerentelye to al my betters. To hurte no bodie by woorde nor dede. To bee true and iust in al my dealing. To beare no malice nor hatred in my heart. To kepe my handes from picking and stealing, and my tongue from euill speaking, lying and slaundring. To kepe my body in temperaunce, sobrenes, and chastitie. Not to couet nor desire other mennes goodes. But learne and laboure truely to geate my owne liuing, and to doe my duetie in that state of life: vnto which it shal please God to cal me.

Question

My good sonne, knowe this, that thou arte not hable to do these thinges of thy self, nor to walke in the cõmaundementes of God and to serue him, without his speciall grace, which thou muste learne at all times to cal for by diligent prayer. Leat me heare therfore if thou canst say the Lordes prayer.

Answere.

OUr father whiche art in heauen, halowed bee thy name. Thy kyngdome come. Thy wil bee done in earth as it is in heauẽ. Geue vs this day our dailye breade. And forgeue vs our trespasses, as we forgeue them that trespasse againste vs. And leade vs not into temptation but deliuer vs from euil. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my lord god our heuẽly father, who is the geuer

of

of al goodneſſe to ſend his grace vnto me, and to all people, that we may wurſhip him, ſerue hym, and obey him, as we ought to dde. And I praye vnto God, that he will ſende vs al thynges that be nedeful both for our ſoules, and bodies: And that he wil bee mercifull vnto vs & forgeue vs our ſinnes: And that it will pleaſe hym to ſaue & defende vs in al daungers goſtly and bodily: And that he wil kepe vs from al ſinne and wickednes, & from our goſtly enemye, and from euerlaſtyng death. And this I truſte he wil do of his mercie and goodnes, through our lorde Jeſu Chriſte. And therefore I ſay. Amen. So be it.

¶So ſoone as the children can ſay in theyr mother tongue thartícles of the faith, the lordes praier, the ten commaundementes, and alſo can aunſwere to ſuch queſtions of this ſhort Cathechiſme as the Buſhop (or ſuche as he ſhall appointe) ſhal by hys diſcretion appoſe them in: then ſhall they bee brought to the Buſhop by one that ſhalbee his godfather or godmother, that euerye childe maye haue a witteneſſe of hys confirmacion.

¶And the Buſhop ſhal confirme them on this wyſe.

Confirmation.

Our helpe is in the name of the Lorde.

Anſwere.

Whiche hath made both heauen and yearth.

Miniſter.

Bleſſed is the name of the lorde.

Anſwere.

Henceforth worlde without ende.

Miniſter.

The lorde be with you.

Anſwere.

And wyth thy ſpirite.

Let vs praye.

Almighty and euerliuing God, who haſt vouchſafed to regenerate theſe thy ſeruauntes of water & the holy goſte: And haſte geuen vnto them forgeueneſſe of

all

all their sinnes: Sende downe from heauen we beseche thee (O lorde) vpon them thy holy goste the coumforter, with the manifold giftes of grace, the spirite of wisdom and vnderstandyng: The spirite of counsell and gostly strength: The spirite of knowledge and true godlinesse, and fulfil them (o lord) with the spirite of thy holy feare.

Aunswere.

Amen.

Minister.

Signe them (o lorde) and marke them to be thyne for euer, by the vertue of thy holye crosse and passion. Confirme and strength them with the inward vnccion of thy holy goste, mercifully vnto euerlasting life. Amen.

Then the Bushop shal crosse them in the forehead and lay his handes vpon theyr heades saying.

N. I signe thee with the signe of the crosse, and laye my hande vpon thee. In the name of the father, and of the sonne, and of the holy goste. Amen.

And thus shall he doe to euery childe one after an other. And whan he hath layed hys hande vpon euery chylde, then shall he say.

The peace of the lorde abide with you.

Aunswere.

And with thy spirite.

¶ Let vs pray.

ALmightie euerliuing god, which makest vs both to will and to doe those thinges that bee good and acceptable vnto thy maiestie: we make our humble supplications vnto thee for these children, vpon whome (after therample of thy holy Apostles) we haue laied our handes, to certify them (by this signe) of thy fauour and gracious goodnes toward them: leat thy fatherly hand (we beseche thee) euer be ouer them, let thy holy spirite euer bee with them, and so leade them in the knowledge and obedience of thy woord, that in the end they may obtein the life euerlasting, through our lord Jesus Christ, who with thee, and the holy goste liueth and reyneth one god world without ende. Amen.

Then

Then shal the Bushop bliſſe the
childzen, thus saying.

The blissing of god almightie, the father, the sonne, and the holy goste, be vpon you, and remayne with you for e-
euer. Amen.

The curate of euery parish once in sixe wekes at the least vpon warnyng by him geuen, shal vpon some Soonday or holy day, half an houre before euensong openly in the churche instructe and examine so many childrē of his parish sent vnto him, as the time wil serue, & as he shal thynke conueniente, in some parte of this Cathechisme. And all fathers, mothers, maisters and dames, shall cause theyr childzen, seruauntes, & prentises (whiche are not yet confirmed) to come to the churche at the daie appoynted, and obediently heare & be ordered by the curate, vntill suche time as they haue learned all that is here appointed for them to learne.

¶ And whansoeuer the Bushop shal geue knowlage for childrē to be brought afore him to any conuenient place for their confirmacion: Then shal the curate of euery parish either bring or send in writing, ỹ names of al those childzen of his parish which can say the articles of theyr faith, the lordes praier, & the ten cōmaundementes. And also howe many of them can answere to thother questions conteined in this Cathechisme.

¶ And there shal none be admitted to the holye communion vntil suche time as he be confirmed.

THE FORME OF Solemnization of matrimonie.

¶ First the bannes must be asked three seueral Soondaies or holye dayes, in the seruice tyme the people beeyng presente after the accustomed maner.

And if the persones that woulde bee maried dwel indiuers parishes, the bannes muste bee asked in bothe parishes, and the curate of thone parish shall not solemnize matrimonie betwixt them, withoute a certificate of the bannes beeyng thrise asked from the curate of thother parishe.

At the daye appointed for Solemnization of matrimonie, the persones to be maried shal come into the bodie of ỳ churche, with theyr frendes and neighbours. And there the priest shal thus saye.

DEerely beloued frendes, we are gathered together here in the syght of God, and in the face of his congregation, to ioyne together this man, and this woman in holy matrimonie, which is an honorable estate instituted of God in paradise, in the time of mannes innocencie, signifying vnto vs the misticall vnion that is betwixte Christe and his Churche: whiche holy estate, Christe adorned and beutified with his presence, and first miracle that he wrought in Cana of Galile, and is commended of Saincte Paule to be honourable emong all men, and therefore is not to bee enterprised, nor taken in hande vnaduisedlye, lightelye, or wantonly, to satisfie mens carnal lustes and appetites, like brute beastes that haue no vnderstanding: but reuerentely, discretely, aduisedly, soberly, and in the feare of God. Duely consideryng the causes for the whiche matrimonie was ordeined. One cause was the procreacion of children, to be brought vp in the feare and nurture of the Lord, and prayse of God. Secondly it was ordeined for a remedie agaynst sinne, and to auoide fornication, that suche persones as bee maried, might liue chastlie in matrimonie, and kepe themselues vndefiled membres of Christes bodye. Thirdelye for the mutuall societie, helpe, and coumfort, that the one oughte to haue of thother, both in prosperitie and aduersitie. Into the whiche

holy estate these two persones present: come nowe to be ioyned. Therefore if any man can shewe any iust cause why they maie not lawfully be ioyned so together: Let him now speake, or els hereafter forever hold his peace.

And also speakyng to the persones that shalbe maried, he shall saie.

I require and charge you (as you will aunswere at the dreadefull daye of iudgemente, when the secretes of all hartes shalbee disclosed) that if either of you doe knowe any impedimente, why ye maie not bee lawfully ioyned together in matrimonie, that ye confesse it. For be ye wel assured, that so manye as bee coupled together otherwaies then Goddes woord doeth allowe: are not ioyned of God, neither is their matrimonie lawful.

At which daye of mariage yf any man doe allege any impediment why they maye not be coupled together in matrimonie: And will be bound, & sureties with hym, to the parties, or els put in a caution to the full value of suche charges as the persones to bee maried dooe sustleyne, to proue his allegacion: then the Solemnization muste bee differred, vnto suche tyme as the trueth bee tried. yf no impediment bee alleged, then shall the curate saye vnto the man.

N. wilte thou haue this woman to thy wedded wife, to liue together after Goddes ordeinaũce in the holy estate of matrimonie? wilt thou loue her, coumforte her, honor and kepe her, in sickenesse and in health? And forsaking all other kepe thee only to her, so long as you both shall liue?

The man shall aunswere.

I will

Then shall the priest saye to the woman.

N. wilt thou haue this man to thy wedded housebande, to liue together after Goddes ordeinaunce, in the holy estate of matrimonie? wilt thou obey him, and serue him, loue, honor and kepe him, in sickenes and in health? And forsaking al other kepe thee onely to him, so long as you bothe shall liue?

The

The woman shall aunswere.

I will.

Then shall the minister say.

Who geueth this woman to be maried to this man?

And the minister receiuing the woman at her father or frendes handes: shall cause the man to take the woman by the right hande, and so either to geue their trouth to other: The man first saying.

I. N. take thee. N. to my wedded wife, to haue & to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue, and to cherishe, til death vs departe: according to Goddes holy ordeinaunce: And therto I plight thee my trouth.

Then shall they loose their handes, and the woman taking again the man by the right hande shall say.

I. N. take thee. N. to my wedded husbande, to haue and to holde from this day forwarde, for better, for woorse, for richer, for poorer, in sickenes, and in health, to loue, cherishe, and to obey, till death vs departe: according to Goddes holy ordeinaunce: And thereto I geue thee my trouth.

Then shall they agayne loose their handes, and the manne shall geue vnto the womanne a ring, and other tokens of spousage, as golde or siluer, laying the same vpon the boke: And the priest taking the ring shall deliuer it vnto the man: to put it vpon the fowerth finger of the womans left hande. And the man taught by the priest, shall say.

With thys ring I thee wed: Thys golde and siluer I thee geue: with my body I thee worship: and withal my worldly Goodes I thee endowe. In the name of the father, and of the sonne, and of the holy goste. Amen.

Then the man leauyng the ring vpon the fowerth finger of the womans left hande, the minister shal say.

¶ Let vs pray.

O Eternal God creator and preseruer of al mankinde, geuer of al spiritual grace, the author of euerlasting life: Sende thy blessing vpon these thy seruauntes, thys manne, and this woman, whome we blesse in thy name, that as Isaac and Rebecca (after bracellets and Jewels of golde geuen of thone to thother for tokēs of their matrimonie) liued faithfully together: So these persōs may surely perfourme and kepe the vowe and couenaunt betwixt them made, wherof this ring geuen, and receiued, is a token and pledge. And may euer remayne in perfite loue & peace together: And lyue accordyng to thy lawes: through Jesus Christe our lorde. Amen.

Then shal the prieste ioyne theyr ryght handes together, and say.

¶ Those whome god hath ioyned together: let no man put a sunder.

Then shall the minister speake vnto the people.

For asmuche as . N. and . N. haue consented together in holye wedlocke, & haue witnessed the same here before god & this cūpany: And therto haue geuē and pledged theyr trouth eyther to other, and haue declared the same by geuyng and receyuyng golde and syluer, and by ioyning of handes: I pronounce that they bee man and wyfe together. In the name of the father, of the sonne, & of the holy goste. Amen.

And the minister shall adde this blessyng.

God the father blesse you. ✣. God the sōne kepe you: god the holye goste lightē your vnderstāding: The lorde mercifully with his fauour loke vpō you, & so fil you with al spiritual benediction & grace, that you may haue remissiō

of

of your sinnes in this life, and in the worlde to come lyfe euerlastyng. Amen.

Then shal they goe into the quier, and the ministers or clerkes shal saye or syng, this psalme folowyng.

BLessed are al they that feare the lord, and walke in his wayes. Beati omnes Cxxviii.

For thou shalte eate the labour of thy handes. O wel is thee, and happie shalt thou bee.

Thy wife shalbee as the fruitful vine, vpon the walles of thy house.

Thy children like the olyfe braunches rounde about thy table.

Loe, thus shal the man be blessed, that feareth the lord.

The lord from out of Sion, shal so blesse thee: that thou shalt see Hierusalem in prosperitie, al thy life long.

Yea that thou shalt see thy childers children: and peace vpon Israel.

Glory to the father. &c.

As it was in the beginning. &c.

Or els this psalme folowyng. Deus misereatur nostri. Psal.lxvii.

GOd be merciful vnto vs, and blesse vs, and shew vs the lighte of his countenaunce: and bee mercifull vnto vs.

That thy waye maye bee knowen vpon yearth, thy sauing health emong all nations.

Leate the people praise thee (o god) yea leate all people praise thee.

O leate the nations reioyce and bee glad, for thou shalte iudge the folke righteously, and gouerne the nations vpon yearth.

Leat the people praise thee (o god) leat al people praise the.

Then shal the yearth bring foorth her increase: and god, euen our owne God, shal geue vs his blessyng.

God shal blesse vs, and all the endes of the worlde shall feare hym.

Glory to the father. &c.

As it was in the beginning. &c.

The psalme ended, and the manne and woman kneelyng afore the aulter: the priest standyng at the aulter, and turnyng his face towarde them, shall saye.

Lorde haue mercie vpon vs.

Answere.

Christe haue mercie vpon vs.

Minister.

Lorde haue mercie vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Answere.

But deliuer vs from euill. Amen.

Minister.

O lorde saue thy seruaunte, and thy handmaide.

Answere.

Whiche put theyr truste in the.

Minister.

O lorde sende them helpe from thy holy place.

Answere.

And euermore defende them.

Minister.

Bee vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O lorde heare my prayer.

Answere.

And leate my crie come vnto the.

The minister.

Leat vs praye.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, and sowe the seede of eternall life in their mindes, that whatsoeuer in thy holy woorde they shall profitablye learne: they may in dede fulfill the same. Looke, o Lord, mercifully vpon them

them from heauen, and bleſſe them: And as thou diddeſt ſende thy Aungell Raphaell, to Thobie, and Sara, the daughter of Raguel, to their great comfort: ſo vouchſafe to ſend thy bleſſyng vpon theſe thy ſeruauntes, that thei obeyng thy wil, and alwaye beyng in ſafetie vnder thy protection: may abyde in thy loue vnto theyr lyues ende: throughe Jeſu Chriſte our Lorde. Amen.

This prayer folowing ſhalbe omitted where the woman is paſt childe byrth.

O Merciful Lord, & heauenly father, by whoſe gracious gifte mākind is increaſed: we beſeche thee aſſiſte with thy bleſſing theſe two perſones, that they may both be fruictful in procreation of children: and alſo liue together ſo long in godlye loue & honeſtie: that they may ſee their childers children, vnto the thirde and fourth generation, vnto thy prayſe and honour: through Jeſus Chriſte our Lorde. Amen.

O God whiche by thy myghtye power haſte made all thinges of naughte, whiche alſo after other thinges ſet in order diddeſte appoint that out of man (created after thine own image & ſimilitude) womā ſhould take her beginning: & knitting them together, diddeſt teache, that it ſhould neuer be lawful to put a ſonder thoſe, whome thou by matrimonie haddeſte made one: O god, whiche haſt conſecrated the ſtate of matrimonie, to ſuch an excellent miſterie, that in it is ſignified & repreſēted the ſpirituall mariage and vnitie betwixte Chriſte & his churche: Loke mercifully vpō theſe thy ſeruauntes, that bothe this manne maye loue hys wyfe, accordyng to thy woord (as Chriſt did loue his ſpouſe the churche, who gaue himſelf for it, louing and cheriſhing it euen as his own fleſh:) And alſo that this womā may be louing & amiable to her houſeband as Rachel, wiſe as Rebecca, faithful & obedict as Sara: And in al quietnes, ſobrietie,

and

and peace, bee a folower of holy and godlye matrones. O lorde bleſſe them bothe, and graunte them to inherite thy euerlaſtyng kyngdome, throughe Jeſu Chriſte oure Lord. Amen.

Then ſhall the prieſte bleſſe the man and the woman, ſaiyng.

Almighty god, which at the beginnyng did create oure firſte parentes Adam and Eue, and dyd ſanctifie and ioyne thē together in mariage: Powre vpon you the ryche ſſe of his grace, ſanctifie and + bleſſe you, that ye may pleaſe hym bothe in bodye and ſoule: and liue together in holy loue, vnto your liues ende. Amen.

Then ſhalbee ſayed after the goſpell a ſermon, wherein ordinarily (ſo oft as there is any mariage) thoffice of man and wife ſhall bee declared, according to holy ſcripture. Or if there be no ſermon, the miniſter ſhall reade this that foloweth.

All ye whiche bee maried, or whiche entende to take the holye eſtate of matrimonie vpon you: heare what holye ſcripture dooeth ſaye, as touchyng the duetye of houſebandes towarde their wiues, and wiues towarde theyr houſebandes.

Saincte Paule (in his epiſtle to the Epheſians the fyfth chapter) doeth geue this commaundement to al maried men.

Ye houſebandes loue your wiues, euen as Chriſt loued the churche, and hathe geuen hymſelfe for it, to ſanctifie it, purgeyng it in the fountayne of water, throughe the word, that he might make it vnto himſelf, a glorious cōgregacion, not hauing ſpot or wrincle, or any ſuch thing, but that it ſhould be holy + blameles. So mē are bounde to loue their owne wiues, as their owne bodies: he that loueth his owne wife, loueth himſelf. For neuer did any man hate his owne fleſh, but nouriſheth and cheriſheth it, euen as the lorde dooeth the congregacion, for wee are membres of his bodie, of his fleſhe, and of his bones.

For

For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wife, & they two shalbe one flesshe. This mistery is great, but I speake of Christ, and of the congregacion. Neuertheless let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same Saint Paule (writing to the Colossians) speaketh thus to al menne that be maried: Ye men loue your wiues and be not bitter vnto them. Colos.iii.

Heare also what saint Peter thapostle of Christ, (which was himselfe a maried man) sayeth vnto al menne that are maried. Ye husbandes dwel with your wiues according to knowledge: Geuyng honor vnto the wife, as vnto the weaker vessel, and as heyres together of the grace of lyfe, so that your prayers be not hindred. 1.Pet.iii.

Hitherto ye haue heard the duetie of the husbande towarde the wife.
Nowe lykewise ye wiues, heare and lerne your duetie toward your husbandes, euen as it is playnely set furth in holy scripture.

Saint Paul (in the forenamed epistle to the Ephesians) teacheth you thus: Ye weomen submit your selues vnto your own husbandes as vnto the lord: for the husbād is the wiues head, euen as Christ is the head of the church: And he also is the sauiour of the whole bodye. Therefore as the Churche, or congregacyon, is subiecte vnto Christe: So lykewise let the wiues also be in subiectyon vnto theyr owne husbandes, in all thynges. And agayn he sayeth: Let the wife reuerence her husbande. And (in his epistle to the Colossians) Saincte Paule geueth you this short lesson. Ye wiues submit your selues vnto your owne husbandes, as it is conueniente in the Lorde. Ephe.v. Coloß.iii.

Saincte

1.peter.iii. Saincte Peter also doeth instructe you very godly, thus saying: Let wiues be subiect to their owne husbandes, so that if any obey not the woorde, they may bee wonne without the woorde, by the conuersacyon of the wiues: whyle they beholde your chaste conuersacyon, coupled with feare, whose apparell let it not bee outwarde, with broyded heare, and tryminyng about with golde, either in putting on of gorgeous apparell: But leat the hyd man whiche is in the hearte, be without all corruption, so that the spirite be milde and quiete, which is a precious thing in the sight of god. For after this maner (in the olde tyme) did the holy women, which trusted in God, apparell themselues, beeing subiecte to their own husbandes: as Sara obeied Abraham calling him lorde, whose daughters ye are made, doing wel and being not dismaied with any feare.

(.*.)

The newe maried persones, (the same daye of their mariage) must receiue the holy communion.

The

THE ORDER FOR the visitacion of the sicke, and the Communion of the same.

The priest entring into the sicke persones house, shal saye.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mannes presence, he shall saye this psalme.

HEare my prayer (o lorde) and consider my desire: herken vnto me for thy trueth and righteousnes sake. Domine exaudi. Psal. C.xliii.

And entre not into iudgemente with thy seruaunt: for in thy sight shal no man liuing be iustified.

For the enemie hath persecuted my soule: he hath smitte my life downe to the grounde: he hath laied me in the darkenesse, as the men that haue bene long dead.

Therefore is my spirite vexed within me: and my harte within me is desolate,

Yet doe I remembre the time paste, I muse vpon all thy woorkes: yea, I exercise myselfe in the woorkes of thy handes.

I stretche forth mine handes vnto the: my soule gaspeth vnto the as a thyrstie lande.

Heare me (o lorde) and that soone: for my spirite weareth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pitte.

O leate me heare thy louyng kyndenesse betimes in the morning, for in thee is my trust: shewe thou me the waie that I should walke in, for I lift vp my soule vnto thee. Deliuer me (o lorde) from mine enemies: for I flye vnto thee to hide me.

Teache me to dooe the thynge that pleaseth thee, for thou

thou art my god, leate thy louing spirite leade me forth vnto the lande of righteousnesse.

Quicken me (o lorde) for thy names sake, and for thy righteousnesse sake bring my soule out of trouble.

And of thy goodnesse slaie my enemies, and destroye all them that vexe my soule, for I am thy seruaunt.

Glory to the father and to the sonne. &c.

As it was in the beginning. &c.

¶ Forthwith this antheme.

Remembre not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redemed with thy most precious bloud, and be not angry with vs forever.

Lorde haue mercye vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The minister.

O lorde saue thy seruaunte.

Answere.

whiche putteth his trust in the.

Minister.

Sende hym helpe from thy holy place.

Answere.

And euermore mightily defende hym.

Minister.

Leat the enemie haue none aduauntage of hym

Answere.

Nor the wicked approche to hurte hym.

Minister.

Bee vnto hym, o lorde, a strong tower.

Answere.

From the face of his enemie.

Minister.

Lorde heare my prayer.

Answere.

Aunswere.

And let my crye come vnto thee.

Ministre.

Let vs praye.

O Lord looke downe from heauen, beholde, visite, and releue this thy seruaunte: Looke vpon hym with the yes of thy mercy, geue hym counforte, and sure cõfidence in thee: Defende him from the daunger of the enemie, and kepe hym in perpetual peace, and safetie: through Iesus Christe our Lorde. Amen.

Heare vs almightie and moste merciful God, and Sauiour: Extende thy accustomed goodnesse to this thy seruaunt, which is greued with sickenesse: Visite hym, o Lorde, as thou diddest visite Peters wifes mother, and the Capitaines seruaunt. And as thou preseruedest Thobie and Sara by thy Aũgel from daunger: So restore vnto this sicke person his former helth (if it be thy will,) or els geue hym grace so to take thy correction: that after this painfull lyfe ended, he maye dwell with thee in lyfe euerlastyng. Amen.

Then shall the ministre exhorte the sicke person after this fourme, or other lyke.

Derely beloued, know this that almighty God is the Lorde ouer lyfe, and death, and ouer all thynges to them perteyning, as yougth, strength, helth, age, weakenesse, and sickenesse. Wherfore, whatsoeuer your sickenes is, knowe you certaynly that it is Gods visitacion. And for what cause soeuer this sickenesse is sent vnto you: whether it bee to trye your patience for the example of other, & that your fayth may be founde, in the day of the Lorde, laudable, glorious and honourable, to the encrease of glory, and endelesse felicitie: Or els it be sent vnto you to correcte and amende in you, whatsoeuer doeth offende the yes of our heauenly father: knowe you certainly, that if you truely repent you of your synnes, & beare your sickenes pacientlye, trusting in Gods mercy, for his dere sõne Iesus Christes sake, and rẽdre vnto hym humble thankes

If the person visited bee very sicke, then the curate may end his exhortacion at this place.

for his fatherly visitacion, submytting your selfe wholy to his wil: it shal turne to your profite, & helpe you forewarde in the ryghtwaye that leadeth vnto euerlastyng life. * Take therfore in good worthe, the chastement of the lorde: For whom the lorde loueth, he chastiseth. Yea (as saincte Paul sayth,) he scourgeth euery sõne, which he receiueth: yf you indure chastisemẽt, he offereth himselfe vnto you as vnto his owne children. What sõne is he that the father chastiseth not: yf ye be not vnder correction (wherof al the true children are partakers) then are ye bastardes and not children. Therfore seyng that whã our carnal fathers doe correct vs, we reuerently obey thẽ, shall we not now much rather be obediẽt to our spirituall father, & so liue: And they for a fewe daies doe chastise vs after theyr owne pleasure: but he doeth chastise vs for our profite, to thentente he maye make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wryten in holy scripture for our counfort and instruccion, that we should patiently and with thankes geuyng, beare our heauẽly fathers correccion: whansoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater counfort to christian persons, then to be made lyke vnto Christ, by sufferyng patiently aduersities, troubles, & sickenesses. For he himselfe wente not vp to ioy, but firste he suffered payne: he entred not into his glory, before he was crucified. So truely our waye to eternall ioy, is to suffre here with Christe, and our doore to entre into eternal life: is gladly to dye with Christe, that we may ryse againe from death, and dwell with him in euerlasting life. Now therfore taking your sickenesse, which is thus profitable for you, patiently: I exhorte you in the name of God, to remẽbre the profession, which you made vnto God in your Baptisme. And forasmuch as after this lyfe, there is accompte to be geuen vnto the ryghteous iudge, of whom all must be iudged without respecte of persons: I require you to examine your selfe, and your state, both towarde God and man,

man, so that accusyng and condemnyng your selfe for your owne faultes, you may fynde mercy at our heauenly fathers hande, for Christes sake, & not be accused and condemned in that fearfull iudgemēt. Therfore I shall shortely rehearse the articles of our fayth, that ye maye knowe whether you doe beleue as a christian manne should beleue, or no.

Here the minister shall rehearse the articles of the fayth saying thus.

Doest thou beleue in God the father almyghtie:

And so forth as it is in Baptisme.

Then shall the minister examine whether he be in charitie with all the worlde: Exhortyng hym to forgeue frō the botome of his herte al persons, that haue offended hym, and yf he haue offended other, to aske them forgeuenesse: and where he hathe done iniurye or wrong to any manne, that he make amendes to hys vttermoste power. And if he haue not a fore disposed his goodes, let him then make his will. (But mē must be oft admonished that they set an order for they temporall goodes & landes, whan they be in helth.) And also to declare his debtes, what he oweth, & what is owyng to him: for discharging of his conscience & quietnesse of his executours.

This may be done before the minister begyn his prayers as he shal see cause.

The minister may not forget, nor omitte to moue the sicke person, (and that moste earnestly) to lyberalitie towarde the poore.

Here shall the sicke person make a spectall confession, yf he fele his conscience troubled with any weightie matter. After which confession, the priest shall absolue hym after this forme: (and thesame forme of absolucion shalbe vsed in all priuate confessions.

OUr Lord Jesus Christ, who hath lefte power to his Churche to absolue all sinners, which truely repent and beleue in hym: of his great mercy forgeue thee thyne offences: and by his autoritie committed to me, I absolue thee frō all thy synnes, in the name of the father, and of the sonne, & of the holy goste. Amen.

& yf absolu

And then the priest shall saye the collette folowyng.

Let vs praye.

MOst mercifull God, which according to the multitude of thy mercies, doest so putte awaye the synnes of those which truely repent, that thou remẽbrest them nomore: open thy eye of mercy vpon this thy seruaunt, who moste earnestly desireth pardon and forgeuenesse: Renue in hym, moste louyng father, whatsoeuer hath been decayed by the fraude and malice of the deuil, or by his owne carnall, wyll & frailnesse: preserue & continue this sicke membre in the vnitie of thy Churche, cõsyder his contricion, accepte his teares, alwage his payne as shalbe seen to thee moste expedient for hym. And forasmuch as he putteth his full trust only in thy mercy: Impute not vnto him his former synnes, but take him vnto thy fauour: through the merites of thy moste derely beloued sonne Jesus Christe. Amen.

Then the minister shall saye this Psalme.

In te domine speraui. psal. lxxi.

IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion, but ridde me, and deliuer me into thy righteousnes: enclyne thyne eare vnto me, and saue me. Be thou my strong holde (wherunto I may alwaye resorte) thou haste promysed to helpe me: for thou art my house of defence and my castell.

Deliuer me (O my God) out of the hande of the vngodly, out of the hande of the vnrighteous and cruell man.

For thou (O Lord God) art the thyng that I long for, thou art my hope euen fro my youth.

Through the haue I been holden vp euer since I was borne, thou art he that tooke me out of my mothers wombe, my prayse shalbe alwaye of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

Oh let my mouth be filled with thy prayse (that I may syng of thy glory) and honour all the daye long.

Cast me not awaye in the tyme of age, forsake me not when my strẽgth fayleth me.

For mine enemies speake against me: and they that lay waite for my soule, take their coũsayle together, saying: God hath forsaken hym, persecute hym and take hym,

for

for there is none to delyuer hym.
Goe not ferre fro me, O God: my God, haste thee to helpe me.
Let them be confounded and perisshe, that are againste my soule: let them be couered with shame & dishonour, that seke to doe me euill.
As for me, I will patiently abyde alwaye, and wyll prayse thee more and more.
My mouth shall dayly speake of thy righteousnes and saluacion, for I knowe no ende therof.
I will goe forth in the strength of the Lorde God, and will make mencion of thy righteousnesse onely.
Thou (O God) haste taught me from my youth vp vntil now, therfore wil I tel of thy wondrous workes.
Forsake me not (O God) in myne olde age, when I am gray headed, vntill I haue shewed thy strength vnto this generacion, and thy power to all them that are yet for to come.
Thy righteousnesse (O God) is very high, and great thinges are they that thou haste doen: O God who is lyke vnto thee:
O what great troubles & aduersities haste thou shewed me: and yet diddest thou turne and refreshe me: yea, and broughtest me from the depe of the earth agayne.
Thou haste brought me to great honour, & coumforted me on euery syde.
Therfore will I praise thee, & thy faithfulnes (O God) playing vpon an instrument of musicke, vnto thee will I syng vpon the harpe, O thou holy one of Israel.
My lippes will be fayne, when I syng vnto thee: and so will my soule whom thou haste delyuered.
My tounge also shall talke of thy righteousnesse all the daye long, for they are confounded and brought vnto shame, that seke to doe me euyll.
Glory to the father. &c.
As it was in the beginnyng. &c.

Addyng this anthem.

O Sauceour of the world saue vs, which by thy crosse and precious bloud haste redemed vs, helpe vs we

beseche the O God.

Then shall the minister saye.

THe almighty Lord, whiche is a moste strong tower to all them that put their trust in hym, to whom all thynges in heauen, in earth, and vnder earth, doe bowe and obey: be now & euermore thy defence, and make thee knowe & fele, that there is no other name vnder heauen geuen to man, in whom & through whom thou mayest receyue helth and saluacion, but only the name of our Lorde Jesus Christe. Amen.

¶ If the sicke person desyre to be annoynted, then shal the priest annoynte him vpon the forehead or breast only, makyng the signe of the crosse, saying thus.

AS with this visible oyle thy body outwardly is annoynted: so our heauenly father almyghtye God, graunt of his infinite goodnesse, that thy soule inwardly may be annoynted with the holy goste, who is the spirite of al strength, coumforte, relefe, and gladnesse. And vouchesafe for his great mercy (yf it be his blessed will) to restore vnto thee thy bodely helth, and strength, to serue him, & sende thee release of al thy paines, troubles and diseases, both in body & minde. And howsoeuer his goodnesse (by his diuyne & vnserchable prouidēce) shall dispose of thee: we his vnworthy ministers & seruaūtes, humbly beseche the eternall maiestie, to doe with thee, according to the multitude of his innumerable mercies, and to pardon thee all thy sinnes, & offences, committed by all thy bodily senses, passions, & carnall affections: who also vouchsafe mercifully to graūt vnto thee goostely strēgth by his holy spirite, to withstād & ouercome al temptacions & assaultes of thine aduersarye, that in no wise he preuaile against thee, but that thou mayest haue perfit victory & triumph against the deuil, sinne, & death, through Christ our Lord: who by his death hath ouercomed the Prince of death, and with the father, and the holy goste euermore liueth and reigneth God, worlde without ende. Amen.

Usquequo domine psal. xiii.

HOw long wilt thou forget me (O Lord:) foreuer: how lōg wilt thou hyde thy face fro me: How long

shall

shall I seke counsell in my soule: & be so vexed in myne herte: how long shall myne enemye triumph ouer me: Consyder, & heare me (O Lord my God) lighten myne yes, that I slepe not in death. Leste myne enemy saye: I haue preuayled against hym: for yf I be cast downe, they that trouble me will reioyce at it. But my trust is in thy mercy, & my herte is ioyfull in thy saluacion. I will sing of the Lord, because he hath delte so louingly with me. Yea I wyll prayse the name of the Lord the most highest. Glory be to the. &c. As it was in the. &c.

¶ The communion of the sicke.

FOr asmuche as all mortal men be subiect to many sodaine perils, diseases, and sickenesses, and euer vncertaine what time they shall departe out of this lyfe? Therfore to thentente they may be alwayes in a readinesse to dye, whensoeuer it shall please almighty God to call them: The curates shall diligently from tyme to tyme, but specially in the plague tyme, exhorte theyr parysshoners to the ofte receyuyng (in the churche) of the holy communion, of the body and bloud of oure sauioure Christe: whiche (yf they doe) they shall haue no cause in theyr sodayne visitacion, to be vnquyeted for lacke of the same. But if the sicke person be not hable to come to the churche, and yet is desirous to receyue the communion in his house, then he must geue knowlage ouer night, or els early in the morning to the curate, signifying also howe many be appoynted to communicate with hym. And yf the same daye there be a celebracion of the holy communion in the churche, then shall the preest reserue (at the open communion) so muche of the sacrament of the body and bloud, as shall serue the sicke person, & so many as shall communicate with hym (yf there be any.) And so soone as he conueniently may, after the open communion ended in the church, shall goe and minister the same, firste to those that are appoynted to communicate with the sicke (yf there be any) and last of all to the sicke person hymselfe. But before the curate distribute the holy communion: the appoynted *generall confession* must be made in the name of the communicantes, the curate addyng *the absolucion with the comfortable sentences of scripture* folowyng in the open communion, and after the communion ended, the collecte.

Almightie & euerlyuyng God, we moste hertely thanke thee. &c.

¶ But yf the daye be not appoynted for the open communion in the churche, then (vpon conuenient warning geuen) the curate shal come and visite the sick person afore noone, and hauing a conuenient place in the sicke mans house (where he may reuerently celebrate) with all thinges necessary for the same, & not beyng otherwyse letted with the publike seruice, or any other iust impediment, he shal there celebrate the holy communion after suche forme & sorte, as hereafter is appoynted.

The

THE CELEBRA-
tion of the holy communion for the sicke.

PRayse the Lorde, all ye nations, laude hym all ye people: for his mercifull kyndenesse is confyrmed towarde vs, and the trueth of the Lorde endureth for euer. Glory be to the father. &c.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs. } Without any more repetition.
Lord haue mercy vpon vs.

The priest.

The Lorde be with you.

Answere.

And with thy spirite.

Let vs pray.

ALmightie euerlyuing God, maker of mankynde, which doest correcte those whom thou doest loue, and chastisest euery one whom thou doest receyue: we beseche the to haue mercy vpon this thy seruaunte visited with thy hande, and to graunt that he may take his sickenesse patiently, and recouer his bodily helth (if it be thy gracious will) and whansoeuer his soule shall departe from the body, it may without spotte be presented vnto thee: through Jesus Christe our Lord. Amen.

The Epistle.

Hebr. xii. MY sonne despise not the correccion of the Lorde, neyther faynte when thou art rebuked of hym: for whom the Lorde loueth, hym he correcteth, yea and he scourgeth euery sonne, whom he receyueth.

The gospell.

Iohn. v. VErely verely I saye vnto you, he that heareth my woorde, and beleueth on hym that sente me, hath euerlasting life, and shall not come vnto damnacion, but he passeth from death vnto life.

The

The preface.

The Lorde be with you,

Aunswere.

And with thy spirite.

Lifte vp your hertes. &c.

Unto the ende of the Canon.

¶ At the tyme of the distribucion of the holy sacrament, the priest shall firste receyue the communion hymselfe, & after minister to them that be appoynted to communicate with the sicke (yf there be any) and then to the sicke person. And the sicke person shall all wayes desyre some, eyther of his owne house, or els of his neyghbours to receyue the holy communion with hym, for that shall be to hym a singuler great coumforte, & of theyr parte a great token of charitie.

¶ And yf there be moe sicke persons to be visited the same day that the curate doth celebrate in any sicke mãs house: then shall the curate (there) reserue so muche of the sacramente of the body and bloud: as shall serue the other sicke persons, and suche as be appoynted to communicate with them, (yf there be any.) And shall immediatly cary it, and minister it vnto them.

¶ But yf any man eyther by reason of extremitie of sickenesse, or for lacke of warnyng geuen in due tyme, to the curate, or by any other iust impedimente doe not receyue the sacramente of Christes bodye and bloud: then the curate shall instruct hym, that yf he doe truely repent hym of his sinnes, and stedfastly beleue that Jesus Christ hath suffered death vpon the crosse for hym: and shed his bloud for his redempcion, earnestly remembryng the benefites he hath therby, and geuing hym hertie thankes therfore: he doeth eate and drynke spiritually the bodye and bloud of our sauioure Christe, profytably to his soules helth, although he doe not receyue the sacrament with his mouth.

¶ When the sicke persone is visited and receiueth the holy communion, all at one tyme: then the priest for more expedicion shall vse this order at the visitacion.

The

THE CELEBRA-
tion of the holy communion for the sicke.

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The

The communion of the sicke.

The anthem.

Remembre not Lorde.&c.
Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.
℣ Our father whiche art in heauen.&c.
And leade vs not into temptacion.

Aunswere.

But deliuer vs from euyll. Amen.

Let vs praye.

O Lorde looke downe from heauen.&c.

℣ With the firste parte of the exhortacion and all other thynges vnto the Psalme:

In thee o Lorde haue I put my trust.&c.

And yf the sicke desyre to be annoynted, then shall the preest vse thappoynted prayer without any Psalme.

THE ORDRE FOR the buriall of the dead.

The priest metyng the Corps at the Churche style, shall say: Orels the prestes and clerkes shall sing, and so goe either into the Churche, or towardes the graue.

I Am the resurrectiō and the life (sayth the Lord) he that beleueth in me, yea though he were dead, yet shall he liue. And whosoeuer lyueth and beleueth in me: shall not dye for euer. John.xi.

I Knowe that my redeiner lyueth, and that I shall ryse out of the yearth in the last daye, and shalbe couered again with my skinne, and shall see God in my flesh: yea and I my selfe shall beholde hym, not with other but with these same yes. Iob.XiX.

WE brought nothyng into this worlde, neyther may we carye any thyng out of this worlde. The Lord geueth, and the Lord taketh awaie. Euen as it pleaseth the Lorde, so cummeth thynges to passe: blessed be the name of the Lorde. i.Timo.vi. Iob.i.

When they come at the graue, whyles the Corps is made readie to be layed into the earth, the priest shall saye, orels the priest and clerkes shall syng.

MAn that is borne of a woman, hath but a shorte tyme to lyue, and is full of miserye: he cummeth vp and is cut downe lyke a floure, he flyeth as it were a shadowe, and neuer continueth in one staye. Iob.iX.

¶ In the myddest of lyfe we be in death, of whom may we seke for succour but of thee, o Lorde, whiche for our synnes iustly art moued: yet o Lord God moste holy, o Lord moste mighty, o holy and moste merciful sauiour, delyuer vs not into the bitter paines of eternal death. Thou knowest, Lord, the secretes of our hartes, shutte not vp thy mercyfull yes to our praiers: But spare vs Lord most holy, o God moste mighty, o holy & mercifull sauiour, thou moste worthy iudge eternal, suffre vs not at our last houre for any paines of death, to fal frō thee.

Then

At the buriall.

Then the priest castyng earth vpon the Corps, shall saye.

I Commende thy soule to God the father almighty, and thy body to the grounde, earth to earth, asshes to asshes, dust to dust, in sure and certayne hope of resurrection to eternall life, through our Lord Jesus Christ, who shall chaunge our vile body, that it may be lyke to his glorious body, according to the myghtie workyng wherby he is hable to subdue all thynges to himselfe.

Then shalbe sayed or song.

Apoca. xiiii. I heard a voyce from heauen saying, vnto me: Wryte, blessed are the dead whiche dye in the Lorde. Euen so sayeth the spirite, that they rest from theyr labours.

Let vs praye.

WE commende into thy handes of mercy (moste mercifull father) the soule of this our brother departed. N. And his body we commit to the earth, beseechyng thyne infinite goodnesse, to geue vs grace to lyue in thy feare and loue, and to dye in thy fauoure: that when the iudgemente shall come which thou haste committed to thy welbeloued sonne, both this our brother, & we may be found acceptable in thy sight, and receiue that blessing, whiche thy welbeloued sõne shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my father: Receyue the kingdome prepared for you before the beginning of the worlde. Graunt this mercifull father for the honour of Jesu Christe our onely sauior, mediator, and aduocate. Amen.

This praier shall also be added.

ALmightie God, we geue thee hertie thankes for this thy seruaunte, whom thou haste delyuered frõ the miseries of this wretched world, from the body of death and all temptation.

And

And, as we truſt, haſt brought his ſoule whiche he committed into thy holye handes, into ſure conſolacion and reſte: Graunte we beſeche thee, that at the daye of iudgement his ſoule and all the ſoules of thy electe, departed out of this lyfe, may with vs and we with them, fully receiue thy promiſſes, and be made perfite altogether thorow the glorious reſurrection of thy ſonne Ieſus Chriſt our Lorde.

Theſe pſalmes with other ſuffrages folowyng, are to be ſayde in the churche, either before or after the buriall of the corps.

I Am well pleaſed that the lorde hath heard the voyce of my prayer. *Dilexi quoniam. pſal.cxvi*

That he hath enclined his eare vnto me, therefore wil I call vpon him as long as I liue.

The ſnares of death compaſed me round about, and the paynes of hel, gatte holde vpon me: I ſhal finde trouble and heauines, and I ſhal cal vpon the name of the lorde (O Lorde) I beſeche thee deliuer my ſoule.

Gracious is the lord, and righteous, yea our god is mercifull.

The lord preſerueth the ſimple: I was in miſery and he helped me.

Turne agayn then vnto thy reſt, o my ſoule, for the lord hath rewarded thee.

And why? thou haſt deliuered my ſoule frō death, mine iyes from teares, and my feete from fallyng.

I will walke before the lorde, in the lande of the liuing.

I beleued & therfore wil I ſpeake: but I was ſore troubled. I ſayd in my haſte: all menne are lyers.

what rewarde ſhall I geue vnto the lorde, for al the benefites that he hath doen vnto me?

I will receiue the cup of ſaluacion, & call vpon the name of the lorde.

I will pay my vowes now in the preſence of al his people: right dere in the ſight of the lord is the death of hys Saintes.

Beholde (O lorde) how that I am thy seruaunte: I am thy seruaunt and the sonne of thy handmayde, thou hast broken my bondes in sunder.
I will offer to thee the sacrifice of thankes geuyng, and will call vpon the name of the Lorde.
I will pay my vowes vnto the lorde in the syghte of all his people, in the courtes of the lordes house, euen in the middest of thee, o Hierusalem.
Glorie to the father. &c.
As it was in the beginning. &c.

Lauda anima mea. psal. cxlvi.

Prayse the lorde (o my soule) while I liue wil I prayse the lorde: yea as long as I haue any being, I wil sing prayses vnto my god.

☞ Note that this psalme is to be saied after the other that followeth.

O put not your trust in princes, nor in any childe of man, for there is no helpe in them.

For when the breath of man goeth furth, he shall turne agayn to his yearth, and then all his thoughtes perish.

Blessed is he that hath the God of Jacob for hys helpe, and whose hope is in the lorde hys god.
which made heauen and earth, the sea, and al that therin is: whiche kepeth his promise for euer.

whiche helpeth them to right that suffer wrong, which feedeth the hungrie.

The lorde looseth men out of prison, the Lorde geueth sight to the blynde.
The lorde helpeth them vp that are fallen, the lorde careth for the righteous.
The lord careth for the straungers, he defendeth the fatherlesse and widdowe: as for the waye of the vngodly, he turneth it vpsyde downe.
The lorde thy God, O Sion, shalbe kyng for euermore, and throughout all generations.

Glorie

Glory to the father. &c.
As it was in the beginning. &c.

Domine probasti Psalm. cxxxix.

O Lord thou hast searched me out and knowē me. Thou knowest my downsitting & mine vprising: thou vnderstandest my thoughtes long before.
Thou art about my pathe, and about my bed, and spiest out al my waies.
For loe, there is not a woord in my toungue, but thou (o lorde) knoweste it altogether.
Thou hast fashioned me, behinde and before, and layed thine hande vpon me.
Suche knowelage is to woonderfull and excellente for me: I cannot attaine vnto it.
whither shall I goe then from thy spirite? or whither shal I goe then from thy presence?
If I clime vp into heauē, thou art there: If I goe down to hel thou art there also.
If I take the winges of the morning, and remaine in the vttermoste partes of the sea.
Euen there also shal thy hande leade me, and thy righte hande shall holde me.
If I saye: paraduenture the darkenesse shall couer me, then shall my night bee turned to daye.
Yea the darkenesse is no darkenesse with thee: but the night is all clere as the daye, the darkenesse and lyghte to thee are bothe alike.
For my reynes are thine, thou hast couered me in my mothers wombe, I wyll geue thankes vnto thee: for I am fearefully and woonderously made: meruailous are thy woorkes, and that my soule knoweth right well.
My bones are not hidde from thee, though I bee made secretely, and fashioned beneath in the yearth.
Thine eyes did see my substaunce, yet being vnperfecte: and in thy booke were al my membres written.
whiche daye by daye were fashioned, when as yet there was none of them.
Howe dere are thy councels vnto me, O God? O howe greate is the summe of them?

If I tell them, they are moe in noumbre then the sande: when I wake vp, I am present with thee.

Wilt thou not slay the wicked, O God: departe from me ye bloude thirstie men.

For they speake vnrighteously against thee: and thyne enemies take thy name in vaine.

Doo not I hate them, O Lord, that hate thee: and am not I greued with those that ryse vp against thee:

Yea I hate them righte sore, euen as thoughe they were myne enemies.

Trye me, O God, and seeke the grounde of myne harte: proue me, and examine my thoughtes.

Looke well if there be any way of wickednes in me, and leade me in the waye euerlasting.

Glory to the father. &c.
As it was in the beginning. &c.

Then shall folowe this lesson, taken out of the xv. Chapter to the Corinthians, the firste Epistle.

1. Cho. xv.

CHriste is risen from the dead, and become the firste fruictes of them that slepte. For by a man came death, and by a man came the resurrection of the deade. For as by Adam all dye: euen so by Christ shal al be made aliue, but euery manne in his owne ordre. The firste is Christe, then they that are Christes at hys comming. Then commeth the ende, when he hath deliuered vp the kyngdome to God the father, when he hath put downe al rule and al authoritie and power. For he must reygne til he haue putte al his enemies vnder his feete. The laste enemie that shal bee destroyed, is death. For he hath putte all thynges vnder his feete. But when he sayeth al thinges are put vnder him, it is manifeste that he is excepted, whiche dyd putte all thinges vnder him. When all thynges are subdued vnto hym, then shall the soonne also hymselfe bee subiecte vnto hym that put all thynges

thinges vnder him, that god mai be all in all. Elles what doe they, whiche are baptized ouer the dead, if the dead ryse not at all? why are they then baptized ouer them? Yea and why stand we alway then in ieoperdie? By our reioyling whiche I haue in Christ Jesu our lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auaũtageth it me, if the dead ryse not agayn? Let vs eate, & drynke, for to morowe we shall dye. Be not ye deceiued: euil wordes corrupt good maners. Awake truly out of slepe, & sinne not. For some haue not the knowledge of God. I speake this to your shame. But some mã will say: how aryse the dead? with what bodye shall they come? Thou foole, that whiche thou sowest, is not quickened except it dye. And what sowest thou? Thou sowest not that body that shall be: but bare corne, as of wheate, or of some other: but god geueth it a bodie at hys pleasure, to euery seede his owne body. All flesshe is not one maner of flesshe: but there is one maner of flesshe of men, an other maner of flesshe of beastes, an other of fishes, an other of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glorye of the celestiall is one, and the glorye of the terrestrial is an other. There is one maner glory of the sonne, and an other glorye of the moone, and an other glorye of the sterres. For one sterre differeth from an other in glorie. So is the resurrectyon of the dead. It is sowen in corruption, it ryseth again in incorruption. It is sowē in dishonour, it ryse the agayne in honour. It is sowen in weakenesse, it ryseth agayn in power. It is sowen a naturiall bodie, it ryseth agayn a spirituall bodie. There is a naturall bodie, and there is a spirituall bodye: as it is also written: the firste manne Adam was made a liuing soule, and the last Adam was made a quickning spirite. Howebeit that is not firste whiche is spiritual: but that whiche is naturall, and then that whiche is spirituall. The firste man is of the earthe, yearthy: The seconde

manne is the Lorde from heauen (heauenly.) As is the earthy, such are they that are yearthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shal we beare the image of the heauenly. This say I brethren, that flesh & bloud can not enherite the kyngdome of God: Neyther doeth corruption inherite vncorruption. Behold, I shewe you a mistery. We shall not all slepe: but we shal al be chaunged, and that in a momente, in the twynkeling of an eye by the last trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible, and we shall be chaunged. For this corruptible must put on incorrupcion: and this mortall must put on immortalitie. When thys corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shall bee brought to passe the saying that is written: Death is swalowed vp in victorye: Death where is thy sting? Hell where is thy victorye? The sting of death is sinne: and the strength of sinne is the lawe. But thankes be vnto god, whiche hath geuen vs victory, through our Lorde Jesus Christ. Therefore my dere brethren, be ye stedfast and vnmouable, alwaies ryche in the woorke of the lorde, forasmuch as ye know, how that your labour is not in vayne, in the lorde.

The lesson ended then shall the priest say.

Lorde haue mercie vpon vs.
Christ haue mercie vpon vs.
Lorde haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Aunswere.

But deliuer vs from euil. Amen.

Priest.

Entre not (o lorde) into iudgement with thy seruaunt.

Aunswere

Aunswere.

For in thy sight no liuing creature shalbe iustifyed.

Priest.

From the gates of hell.

Aunswere.

Deliuer their soules, o lorde.

Priest.

I beleue to see the goodnes of the lorde.

Aunswere.

In the lande of the liuing.

Priest.

O lorde, graciously heare my prayer.

Aunswere.

And let my crye come vnto thee.

Let vs pray.

O Lorde, with whome doo lyue the spirites of them that be dead: and in whome the soules of them that bee elected, after they be deliuered from the burden of the flesshe, be in ioy and felicitie: Graunte vnto this thy seruaũt, that the sinnes whiche he committed in this world be not imputed vnto him, but that he escaping the gates of hell and paynes of eternall derkenes: may euer dwel in the region of lighte, with Abraham, Isaac and Jacob, in the place where is no wepyng, sorowe, nor heauinesse: and when that dredeful day of the generall resurrection shall come, make him to ryse also with the iust and righteous, and receiue this bodie agayn to glory, then made pure and incorruptible, set him on the right hand of thy sõne Jesus Christ, emong thy holy and elect, that then he may heare with them these most swete and comfortable wordes: Come to me ye blessed of my father, possesse the kingdome whiche hath bene prepared for you from the beginning of the worlde: Graunte thys we beseche thee, o mercifull father: through Jesus Christe our mediatour and redemer. Amen.

The

Quemadmodum. psal. xlii.

LIke as the hart desireth the water brookes, so longeth my soule after thee, o God.
My soule is a thirst for god, yea, euen for the liuing god: when shal I come to appeare before the presence of god?
My teares haue beene my meate day and nighte, whyle they dayly say vnto me, where is now thy god?
Nowe when I thinke thereupon, I powre out my hart by my selfe: for I went with the multitude, and brought them furth vnto the house of god, in the voyce of praise and thankesgeuing, emong such as kepe holy day.
Why art thou so full of heauines (O my soule) and why art thou so vnquiete within me?
Put thy trust in god, for I wil yet geue him thankes, for the helpe of his countenaunce.
My God, my soule is vexed within me: therefore will I remember thee concerning the land of Jordane, and the litle hill of Hermonim.
One deepe calleth an other beecause of the noyse of thy water pypes, all thy waues & stormes are gone ouer me.
The lorde hath graunted his louing kyndenesse on the daye tyme, and in the nighte season dyd I syng of hym, and made my prayer vnto the god of my lyfe.
I wil say vnto the God of my strength, why haste thou forgotten me? why goe I thus heuelye, whyle the enemie oppresseth me?
My bones are smitten a soonder, whyle myne enemies (that trouble me) cast me in the teeth, namely while they say dayly vnto me: where is nowe thy God?
why art thou so vexed (O my soule) and why arte thou so disquieted within me?
O put thy trust in god, for I will yet thanke him which is the helpe of my countenaunce, and my God.
Glorie to the father. &c.
As it was in the beginning. &c.

Collet.

Collecte.

O Mercifull god the father of oure lorde Jesu Christ, who is the resurrection and the life: In whom whosoeuer beleueth shall liue thoughe he dye: And whosoeuer liueth, and beleueth in hym, shal not dye eternallye: who also hath taughte vs (by his holye Apostle Paule) not to bee sory as men without hope for them that slepe in him: we mekely beseche thee (o father) to raise vs frō the death of sin, vnto the life of righteousnes, that when we shall departe this lyfe, we maye slepe in him (as our hope is this our brother doeth) & at the general resurrection in the laste daie, bothe we and this oure brother departed, receiuyng agayne oure bodies, and rising againe in thy moste gracious fauoure: maye with all thine elect Saynctes, obteine eternall ioye. Graunte this, o Lorde god, by the meanes of our aduocate Jesus Christ: which with thee and the holy ghoste, liueth and reigneth one God for euer. Amen.

The Epistle.

I woulde not brethren that ye shoulde bee ignoraunt concernyng them which are fallen a slepe, that ye sorowe not as other doe, whiche haue no hope. For if we beleue that Jesus dyed, and rose againe: euen so them also whiche slepe by Jesus, will God bring again with him. For thys saye we vnto you in the word of the Lorde: that we whiche shall lyue, and shal remain in the cōmyng of the Lord, shal not come ere they which slepe. For the Lorde himselfe shal descende from heauē with a shoute and the voice of the Archangell & troump of God. And the deade in Christe shal arise first: then we whiche shall lyue (euen wee whiche shal remayne) shal bee caughte vp wyth them also in the cloudes, to meete the Lorde in the ayre. And so shall wee euer be with the Lorde. Wherefore coumforte youre selues one an other wyth these woordes. i. Tessiiii.

The

¶ The gospell

Iohn .vi.

IEsus saied to his disciples and to the Jewes: All that the father geueth me, shall come to me: & he that cõmeth to me, I cast not away. For I came down from heauen: not to do that I wil, but that he wil, which hath sent me. And this is the fathers wyll whiche hath sente me, that of all whiche he hath geuẽ me, I shal lose nothing: but raise them vp again at the last day. And this is the wil of him that sent me: that euery one whith seeth the sonne and beleueth on him, haue euerlasting life. And I wil raise him vp at the laste daye.

(.:.)

The

Purification of Women.

The woman shall come into the churche, and there shal kneele downe in some conuenient place, nygh vnto the quier doore: and the prieste standyng by her, shall saye these woordes or suche lyke, as the case shall require.

FOr almuche as it hath pleased almightie god of hys goodnes to geue you safe deliueraunce: & your childe baptisme, and hath preserued you in the greate daunger of childebirth: ye shal therefore geue hartie thankes vnto god, and pray.

Then shall the prieste say this psalme.

I haue lifted vp mine eyes vnto the hilles, from whence cummeth my helpe: Leuaui oculos. psal. cxxi.

My help cummeth euen from the lord, which hath made heauen and earth.

He will not suffer thy foote to be moued, and he that kepeth thee wil not slepe.

Beholde he that kepeth Israel, shal neither slumber nor slepe.

The lorde himselfe is thy keper, the lorde is thy defence vpon thy right hande.

So that the sonne shall not burne thee by daye, neyther the moone by nyght.

The lord shal preserue thee from al euil, yea it is euen he that shal kepe thy soule.

The lord shal preserue thy going out, and thy cumming in, from this tyme furth for euermore.

Glorye to the father. &c.

As it was in the beginning. &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptation.

Aunswere.

But deliuer vs from euil. Amen.

Priest.

O lord saue this woman thy seruaunt.

Aunswere,

Aunswere.

Whiche putteth her trust in thee.

Priest.

Bee thou to her a strong tower.

Aunswere.

From the face of her enemie.

Priest.

O lorde heare our prayer.

Aunswere.

And let our crye come to thee.

Priest.

¶ Let vs pray.

O Almightie God, which hast deliuered this woman thy seruant from the great payne and peril of childbirth: Graũt we beseche thee (most mercifull father) that she through thy helpe may both faithfully lyue, & walke in her vocacyon accordynge to thy will in thys lyfe presente: and also may be partaker of euerlastyng glorye in the lyfe to come: through Jesus Christ our lorde. Amen.

The woman that is purifyed, must offer her Crysome, and other accustomed offeringes. And if there be a communion, it is conuenient that she receiue the holy communion.

The

The firste daie of lente commonly called Asshewednisdaye.

¶ After mattens ended, the people beeyng called together by the ryngyng of a bel, and assembled in the churche: Thinglysche letanye shall be sayed after thaccustomed maner: whiche ended, the prieste shal goe into the pulpitte and saye thus.

BRethren, in the prymatiue churche there was a godlye discipyne, that at the begynnyng of lente suche persones as were notorious synners, were put to open penaunce, and punished in this worlde, that theyr soules myght bee saued in the day of the lord. And that other, admonished by theyr example, might be more afrayed to offende. In the steede whereof vntil the saide discipyne maye bee restored agayne: (whiche thynge is muche to bee wished) it is thoughte good that at thys tyme (in your presence) shoulde bee read the general sentences of goddes cursyng agaynste impenitente sinners, gathered out of the xxvii. Chapter of Deuteronomie, & other places of scripture. And that ye shoulde aunswere to euery sentence, Amen: To thentente that you beeyng admonished of the greate indignacion of God agaynste sinners: may the rather be called to earneste and true repentaunce, and maye walke more warely in these daungerous dayes, fleyng from suche vices, for the whiche ye affirme with your owne mouthes: the curse of god to be due.

¶ Cursed is the mā that maketh any carued or molten image, an abominacion to the Lorde, the woorke of the handes of the craftes manne, and putteth it in a secrete place, to wurshyp it.

And the people shal aunswere, and saye.

Amen.

Minister.

Curſed is he that curſeth his father, and mother.

Anſwere.

Amen.

Miniſter.

Curſed is he that remoueth awaye the marke of hys neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe oute of hys waye.

Anſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgemente the right of the ſtraungier, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretely.

Anſwere.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wyfe.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh rewarde to ſlea the ſoule of innocent bloude.

Anſwere.

Amen.

Miniſter.

Curſed is he that putteth his truſte in man, and taketh manne for his defence, and in his harte goeth from the Lorde.

Anſwere.

Aunswere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicators and aduoutrers, the couetous persones, the worshyppers of images, slaunderers, drunkardes, and extorcioners.

Aunswere.

Amen.

The minister.

NOwe seeing that all they bee accursed (as the Prophete Dauid beareth witnesse) whiche doe erre and goe astray from the commaundementes of God, let vs (remembring the dredefull iudgement hanging ouer our heades and beyng alwayes at hande) returne vnto our lorde God, with all contricion and mekenes of heart, bewailing and lamenting our sinful life, knowlaging and confessing our offences, and seekyng to bring furth worthie fruites of penance. For euen now is the axe put vnto the roote of the trees, so that euery tree whiche bryngeth not furth good fruite, is hewen downe and cast into the fyer. It is a fearefull thing to fall into the handes of the liuing God: he shal powre downe rayne vpon the sinners, snares, fyer, and brimstone, storme and tempest: this shalbe theyr portion to drynke. For loe the lorde is cummen out of his place, to visite the wickednes of such as dwell vpon the earth. But who may abyde the daye of his cumming? who shalbee hable to endure whan he appeareth? His fanne is in his hande, and he wil pourge his floore, and gather his wheate into the barne, but he will burne the chaffe with vnquencheable fier. The day of the lorde cummeth as a thiefe vpon the night, & when men shall say peace, and all thynges are safe: then shall sodayne destruccion come vpon them, as sorowe cometh vpon a woman trauaylyng with chylde, and they shall not escape: then shall appeare the wrathe of God in the daye of vengeaunce, whiche obstinate synners through

Psal.cxviii.

Mat.iii.

Hebru.x

psal.x.

Esai.xxvi.

Mala.iii.

Mat.iii.

Thessa.v.

holy spirite from me.
O geue me the comforte of thy helpe agayne, and stablishe me wyth thy free spirite.
Then shal I teache thy waies vnto the wicked, and sinners shal bee conuerted vnto thee.
Deliuer me from bloud giltinesse (O God) thou that art the god of my health: and my toungue shall syng of thy righteousnesse.
Thou shalt open my lippes (O Lorde) my mouthe shal shewe thy prayse.
For thou desyrest no sacrifice, els would I geue it thee: but thou delitest not in burnt offeryng.
The sacrifice of God is a troubled spirite, a broke and a contrite herte (O God) shalt thou not despise.
O bee fauourable and gracious vnto Syon, build thou the walles of Hierusalem.
Then shalt thou be pleased with the sacrifice of righteousnesse, wyth the burnt offeringes and oblacions: then shall they offre young bullockes vpon thyne aultare.

Glorye to the father. &c.
As it was in the beginning. &c.

℣ Lorde haue mercye vpon vs,
℟ Christe haue mercye vpon vs.
℣ Lorde haue mercye vpon vs.

Our father whiche art in heauen. &c.
And leade vs not into temptacion.

Answere.

But deliuer vs from euyll. Amen.

Minister.

O lorde saue thy seruauntes.

Answere.

whiche put theyr truste in thee.

Minister.

Sende vnto them helpe from aboue.

Answere.

Aunſwere.

And euermore mightily defende them.

Miniſter.

Helpe vs O God our ſauiour.

Aunſwere.

And for the glory of thy names ſake delyuer vs, be mercifull vnto vs ſynners, for thy names ſake.

Miniſter.

O Lorde heare my prayer.

Aunſwere.

And let my crye come to thee.

Let vs praye.

O Lord, we beſeche the mercifully heare our prayers, & ſpare all thoſe which confeſſe theyr ſynnes to thee, that they (whoſe conſciences by ſynne are accuſed) by thy mercyfull pardon may be abſolued, through Chriſte our Lorde. Amen.

O Moſt mightie god and mercifull father, which haſt compaſſion of all menne, and hateſte nothyng that thou haſte made: whiche wouldeſte not the deathe of a ſinner, but that he ſhoulde rather turne from ſinne and bee ſaued: mercifully forgeue vs oure treſpaſſes, receyue and counforte vs, whiche be grieued and weried with the burden of our ſinne: Thy propertie is to haue mercie, to thee onely it appertaineth to forgeue ſinnes: ſpare vs therfore, good Lorde, ſpare thy people whome thou haſt redemed. Enter not into iudgemente with thy ſeruauntes, which be vile yearthe, and miſerable ſinners: But ſo turne thy ire from vs, which mekely knowlage our vilenes, and truely repent vs of our faultes: ſo make haſt to helpe vs in this worlde: that wee may euer liue with thee in the worlde to come: through Jeſus Chriſte our Lorde. Amen.

Then ſhal this antheme be ſayed or ſong.

Turne thou vs, good Lord, and ſo ſhall we be turned: bee fauourable (O Lorde) bee fauourable to thy people, whiche turne to thee in wepyng, faſting and prayng: for thou art a mercifull God, full of compaſſion, long ſufferyng, and of a great pietie. Thou ſpareſt when we deſerue puniſhemente, and in thy wrathe thynkeſt vpon mercy. Spare thy people, good Lorde, ſpare them, and lette not thy heritage bee brought to confuſion: Heare vs (O Lorde) for thy mercy is great, and after the multitude of thy mercyes looke vpon vs.

(.·.)

OF CEREMONIES vvhy some be abolished and some retayned.

IF suche Ceremonies as be vsed in the Church, and haue had their beginning by thinstitucion of man: Some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie and superstició: Some entred into the Churche by vndiscrete deuocion, and suche a zele as was without knowlage, and forbecause they were winked at in the beginning, they grewe dayly to more and more abuses, which not onely for their vnprofitablenesse, but also because they haue muche blynded the people, & obscured the glory of God, are worthy to be cut awaye, and cleane reiected. Other there be, which although they haue been deuised by mā: yet it is thought good to reserue thē still, aswell for a decent order in the Churche (for the which they were first deuised) as because they pertayne to edificacion: whervnto all thynges doen in the Churche (as the Apostle teacheth) ought to be referred. And although the keping or omytting of a ceremonie (in it selfe considered) is but a small thyng: Yet the wilfull and contemptuous trangression, and breakyng of a common order, and discyplyne, is no small offence before God. Let all thynges bee done emong you (sayeth Sainte Paule) in a semely and due order. The appoyntmente of the whiche order, pertayneth not to pryuate menne: Therfore no manne ought to take in hande nor presume to appoynte or alter any publyke or common order in Christes Churche, excepte he be lawfully called and autorized thereunto.

And

And whereas in this our tyme, the myndes of menne bee so diuerse, that some thynke it a greate matter of conscience to departe from a peece of the leaste of theyr Ceremonies (they bee so addicted to their olde customes) and agayne on the other syde, some bee so newe fangle that they woulde innouate all thyng, and so doe despyse the olde that nothyng canne lyke them, but that is newe: It was thought expediente not so muche to haue respecte howe to please and satisfie eyther of these partyes, as howe to please God, and profitte them bothe. And yet leste any manne should bee offended (whom good reason might satisfie) here be certayne causes rendered, why some of the accustomed Ceremonies be put awaye, and some be retayned and kept still.

Causes.

Some are put awaye, because the great excesse and multytude of them hathe so encreased in these latter dayes, that the burden of them was intollerable: wherof saincte Augustine in his tyme complayned, that they were growen to suche a noumbre: that the state of christian people was in worse case (concernyng that matter) then were the Jewes. And he counsayled that suche yocke and burden should be taken awaye: as tyme woulde serue quietely to doe it. But what woulde saincte Augustine haue sayed if he hadde seen the Ceremonies of late dayes vsed among vs: whervnto the multitude vsed in his time was not to bee compared. This our excessiue multitude of Ceremonies, was so great, and many of them so darke: that they dyd more confounde, and darken, then declare and settefoorth Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was,) but it is a relygion to serue God, not in bondage of the figure or shadowe: but in the freedome of spirite, beeyng contente onely

Aug:

there is no medium

onlye wyth thole ceremonyes whyche dooe ſerue to a decente ordre and godlye diſcipline, and ſuche as bee apte to ſtirre vppe the dulle mynde of manne, to the remembraunce of his duetie to God, by ſome notable and ſpeciall ſignification, whereby he myght bee edified. S

¶ Furthermore, the moſt weightye cauſe of the abolilhement of certayne Ceremonies was, that they were ſo farre abuſed, partely by the ſuperſticious blyndenes of the rude and vnlearned, and partelye by the vnſaciable auarice of ſuche as ſoughte more theyr owne lucre then the glorye of God: that the abuſes coulde not well bee taken awaye, the thyng remaynyng ſtyll. But nowe as concernyng thoſe perſones, whiche peraduenture will bee offended for that ſome of the olde Ceremonies are retayned ſtill: yf they conſyder, that wythoute ſome Ceremonies it is not poſſible to kepe anye order or quyete diſcyplyne in the churche: they ſhall eaſilye perceyue iuſte cauſe to reforme theyr iudgementes. And yf they thynke muche that anye of the olde dooe remayne, and woulde rather haue all deuiſed a newe: then ſuch menne (grauntyng ſome Ceremonyes conuenyente to bee hadde) ſurelye where the olde maye bee well vſed: there they cannot reaſonablye reprone the olde (onelye for theyr age) wythoute bewraiyng of theyr owne folye. For in ſuche a caſe they oughte rather to haue reuerence vnto them for theyr antyquitye, yf they wyll declare themſelues to bee more ſtudious of vnitie and concorde, then of innouacions and newe fanglenelle, whiche (as muche as maye bee wyth the trewe ſettyng foorthe of Chriſtes religion) is alwayes to bee eſchewed. Furthermore, ſuche ſhall haue no iuſte cauſe wyth the Ceremonies reſerued, to bee offended: for as thoſe bee taken awaye whiche were moſte abuſed, and dydde burden mennes conſciences wythoute any cauſe:

So the other that remaine are retained for a discipline, & order, which (vpon iust causes) may be altered and chaũged, & therfore are not to be estemed equal with goddes lawe. And moreouer they be neyther darke nor dumme ceremonies, but are so set forth that euery man may vnderstande what they doe meane and to what vse they do serue. So that it is not like that thei, in time to come, shoulde bee abused as the other haue been. And in these all our dooynges wee condemne no other nacions, nor prescribe anye thyng, but to oure owne people onelye. For we thinke it conueniente that euery countreye shoulde vse such ceremonies, as thei shal thynke beste to the settyng forth of goddes honor and glorye: and to the reducyng of the people to a moste perfecte and Godly liuing, without errour or superstition: and that they shoulde putte awaye other thynges, which from time to time they perceiue to be most abused, as in mennes ordinaunces it often chaũceth dyuerslye in diuerse countreyes.

(.*.)

Certayne

CERTAYNE NOTES
for the more playne explicacion and decent ministracion of thinges conteined in this booke.

IN the saying or singing of Matens & Euensong, Baptizyng and Burying, the minister, in parysshe churches and chapels annexed to the same, shall vse a Surples. And in all Cathedral churches and Colledges, archdeacons, Deanes, Prouestes, Maisters, Prebendaryes and fellowes, being Graduates, may vse in the quiere beside their Surplesses, such hoodes as pertaineth to their seuerall degrees, which they haue taken in any vniuersitie within this realme. But in all other places, euery minister shall be at libertie to vse any Surples or no. It is also seemely that Graduates, when they doo preache, shoulde vse such hoodes as pertayneth to their seuerall degrees.

¶ And whensoeuer the Bushop shall celebrate the holye communion in the churche, or execute any other publique ministracyon: he shall haue vpon hym, beside his rochette, a Surples or albe, and a cope or vestment: and also his pastorall staffe in his hande, or elles borne or holden by his chapeleyne.

¶ As touching kneeling, crossing, holding vp of handes, knocking vpon the brest, and other gestures: they may be vsed or left as euery mans deuocion serueth without blame.

¶ Also vpon Christmas day, Ester day, the Ascension daye, whitsoonday, and the feaste of the Trinitie, may bee vsed anye parte of holye scripture hereafter to be certaynly limited and appoynted, in the stede of the Letany.

¶ If there bee a sermone, or for other greate cause, the Curate by his discrecion may leaue out the Letanye, Gloria in excelsis, the Crede, thomely and the exhortacion to the communion.

Finis.

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Fletestrete, at the signe of the Sunne ouer against the conduyte, by Edvvarde VVhitchurche. The seuenth daye of Marche, the yeare of our Lorde,

1549.

The Kynges Maiestie, by

the aduyse of his moste deare vncle the Lorde Protector and other his highnes Counsell, streightly chargeth and commaundeth, that no maner of person do sell this present booke vnbounde, aboue the price of .ii. Shyllynges the piece. And the same bounde in paste or in boordes, not aboue the price of three shyllynges and foure pence the piece.

God saue the Kyng.

et. x. 2

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24-9-08
(Small hole in R[5] owing to natural defect in paper)

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